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Eſſay I.

ON

POPULAR DISCONTENTS.

ESSAY I.

ON

POPULAR DISCONTENTS.

Miscellanea.

THE THIRD PART.

CONTAINING

I. *An Essay on* Popular Discontents.

II. *An Essay upon* Health and Long Life.

III. *A Defence of the Essay upon* Antient and Modern Learning.

With some other Pieces.

By the late
Sir WILLIAM TEMPLE, Bar.

Published by *Jonathan Swift*, A. M. Prebendary of *St. Patrick's*, *Dublin.*

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The Publiſher to the Reader.

THE *Two following Eſſays*, Of Popular Diſcontents, *and* Of Health and long Life, *were written many Years before the Author's Death: They were Reviſed and Corrected by himſelf; and were deſigned to have been part of a Third* Miſcellanea, *to which ſome others were to have been added, if the later part of his Life had been attended with any ſufficient Degree of Health.*

To the Reader.

For the Third Paper, relating to the Controverſie about Antient and Modern Learning, *I cannot well Inform the Reader upon what Occaſion it was writ, having been at that time in another Kingdom; but it appears never to have been finiſhed by the Author.*

The Two next Papers contain the Heads of Two Eſſays intended to have been written upon the Different Conditions of Life and Fortune; *and upon* Converſation. *I have directed they ſhould both be Printed among the reſt, becauſe I believe there are few who will not be content to ſee even the Firſt*

Draughts

To the Reader.

Draughts of any thing from this Author's Hand.

At the End I have added a few Tranſlations from Virgil, Horace, *and* Tibullus, *or rather Imitations, done by the Author above Thirty Years ago; whereof the Firſt was Printed among other Eclogues of* Virgil *in the Year* 1679. *but without any Mention of the Author. They were indeed not intended to have been made publick, till I was informed of ſeveral Copies that were got abroad, and thoſe very imperfect and corrupt. Therefore the Reader finds them here only to prevent him from finding them in other Places,*

very

very faulty, and perhaps accompanied with many spurious Additions.

Essay

OF

Popular Diſcontents.

SECT. I.

AMong ſeveral Differences or Diſtinctions, which curious and buſie, or rather idle Men, have obſerved, between the Races of Mankind, and thoſe of their Fellow Creatures; moſt have been by ſome diſputed, and few by all allowed. Thoſe chiefly inſiſted on, have been ſomething peculiar in

their Shape, Weeping, Laughter, Speech, Reaſon. But the Comptrollers of vulgar Opinion have pretended to find out ſuch a Similitude of Shape in ſome kind of Baboons, or at leaſt ſuch as they call Drills, that leaves little difference, beſides thoſe of Feature in Face, and of Hair on their Bodies; in both which, Men themſelves are very different. They obſerve Tears (though not the Convulſions of Face by Weeping) in Stags and Tortoiſes, upon Approach of the fatal Knife; and that they cry, at going out of the World, as well as Men at their coming in. For Speech, They pretend to doubt, whether the divers Sounds made by Animals, may not have Diverſity of Significations, as Words more articulate with us; and whether we

can properly judge of their Diverſity, ſince we find ſo little in the common Speech of ſome Nations, eſpecially thoſe about the *Cape of good Hope*, and the Northern Parts of *Muſcovy*; where they are obſerved to drive there Trade of ſelling Furs, without the uſe of above twenty Words, even with thoſe that underſtand their Language. For the great Number of Words ſeems not natural, but introduced by the Variety of Paſſions, Actions, Poſſeſſions, Buſineſs, Entertainments in more civilized Nations, and by long courſe of Time, under civil Governments. Beſides, other Creatures are allowed to expreſs their moſt natural Wants and Paſſions, by the Sounds they make, as well as Men, which is all that is neceſſary in Speech; and none will

diſpute Anger, Deſire, Love, Fear, to be livelier expreſs'd by Us, than by the Lion, the Horſe, the Bull, the Buck; or Tenderneſs, more than by the Bleating of Ewes to their Lambs; or the Kindneſs of Turtles to their Mates. For Articulate Sounds and Words, we meet them in Parrots, and ſeveral other Birds; and if theirs are taught them, ſo are ours at firſt to Children; and though we uſually eſteem them in others, to be only Repetition or Imitation, yet ſome Inſtances of the contrary have been remarqued in our Age; and it appears by Greek and Latin Authors, to have been believed by Antients, that certain Birds in the *Indies* were commonly known, not only to Speak as Parrots among

among Us, but to Talk and Diſcourſe.

For Reaſon, that of Brutes, as Dogs, Horſes, Owls, Foxes, but eſpecially Elephants, is ſo common a Theam, that it needs no Inſtances, nor can well be illuſtrated, beyond what *Plutarch*, *Ælian*, *Montagne*, and many others, have curiouſly written upon that Subject; nor can any Man's common Life paſs, without Occaſions of Remark, and even Wonder, upon what they may ſee every day of this kind. So that of all thoſe Diſtinctions mentioned, and uſually produced, there is none left unqueſtioned by the curious, beſide that of Laughter; which cannot, I think, or at leaſt I know not to have been diſputed, being proper and Peculiar to Man, without any Traces or Similitude

of it, in any other Creature: And if it were always an Expreſſion of good Humour, or being pleaſed, we ſhould have reaſon to value our ſelves more upon it; but 'tis moved by ſuch different and contrary Objects and Affections, that it has gained little Eſteem, ſince we Laugh at Folly as well as Wit, at Accidents that vex us ſometimes, as well as others that pleaſe us, and at the Malice of Apes, as well as the Innocence of Children; and the things that pleaſe us moſt, are apt to make other ſorts of Motions, both in our Faces and Hearts, and very different from thoſe of Laughter.

But there remains yet one other Difference between us and the reſt of our Fellow Creatures, which though leſs taken notice of,

of, in the uſuall Reaſonings or Enquiries of this Kind, yet ſeems to challenge a Rank and a Right, as due, and as undiſputed as any of the others, which ſeems a very ill Effect of a very good Cauſe, a Thorn that ever grows with a Roſe, and a great Debaſement of the greateſt Prerogative Mankind can pretend to, which is that of Reaſon: What I mean is, a certian Reſtleſneſs of Mind and Thought, which ſeems univerſally and inſeparably annexed to our very Natures and Conſtitutions, unſatisfied with what we are, or what we at preſent poſſeſs and enjoy, ſtill raving after ſomething paſt or to come, and by Greifs, Regrets, Deſires, or Fears, ever troubling and corrupting, the Pleaſures of our Senſes and of our Imagina-

tions, the Enjoyments of our Fortunes, or the beſt Production of our Reaſons, and thereby the Content and Happineſs of our Lives.

This is the true natural and common Source of ſuch Perſonal Diſſatisfactions, ſuch Domeſtick Complaints, and ſuch Popular Diſcontents, as aflict not only our private Lives, Conditions and Fortunes, but even our Civil States and Governments, and thereby coſummate the particular and general Infelicity of Mankind; which is enough complain'd of by all that conſider it, in the common Actions and Paſſions of Life, but much more in the Factions, Seditions, Convulſions, and fatall Revolutions, that have ſo frequently, and in all Ages, attended all or

moſt

moſt of the Governments in the World.

To theſe, of old, *Sparta* and *Athens* have been Subject, as well as *Carthage* and *Rome*; the ſmaller Kingdom of *Epire* and *Macedon*, as well as the great Empires of *Ægypt* and *Perſia*; the *Monarchies* *Ariſtocraſies*, and *Democracies* among the Gentiles, and even the *Theocracy* among the *Jews*, though one was inſtituted by God himſelf, and many of the others framed by the wiſeſt of mortal Men. In latter Ages, *Venice* and *Holland* have been infeſted by theſe Diſeaſes, as well as *England* and *France*; the Kingdoms of the *Moors* in *Spain*, as well as thoſe of the *Goths*; the Chriſtian Governments, as well as the *Mahumetan*; and thoſe of the Reformed

med, like thoſe of the *Roman* Faith.

This reſtleſs Humor, ſo general and natural to Mankind, is a Weed that grows in all Soils, and under all Climates, but ſeems to thrive moſt, and grow faſteſt, in the beſt; 'tis raiſed eaſier by the more ſprightly Wits and livelier Imaginations, than by groſſer and duller Conceptions; nor have the Regions of *Guiny* and *Muſcovy*, been ſo much over-run with it, as thoſe of *Italy* and *Greece*: The moſt ſpeculative Men, are the moſt forecaſting, and moſt reflecting; and the more ingenious Men are, they are the more apt to trouble themſelves.

From this original Fountain iſſue thoſe Streams of Faction, that with ſome courſe of Time and Accidents, overflow the wi-

ſeſt

ſeſt Conſtitutions of Governments and Laws, and many times treat the beſt Princes and trueſt Patriots, like the worſt Tyrants and moſt ſeditious Diſturbers of their Country; and bring ſuch Men to Scaffolds, that deſerved Statues; to violent and untimely Deaths, that were worthy of the longeſt and the happieſt Lives. If ſuch only as *Phalaris* and *Agathocles*, as *Marius* and *Cataline*, had fallen Victims, to Faction, or to Popular Rage, we ſhould have little to wonder or complain; but we find the Wiſeſt the beſt of Men, have been Sacrificed to the ſame Idols. *Solon* and *Pythagoras* have been allow'd as ſuch, in their own and in ſucceeding Ages; and yet the one was baniſhed, and the other Murthered by Factions that two ambitious

bitious Men had raiſed in Commonwealths which thoſe two wiſe and excellent Men themſelves had framed. The two *Gracchi*, the trueſt Lovers of their Country, were miſerably ſlain: *Scipio* and *Hannibal*, the greateſt and moſt glorious Captains of their own, or perhaps any other Ages, and the beſt Servants of thoſe two great Commonwealths, were baniſhed or diſgraced, by the Factions of their Countries: And to come nearer home, *Barnevelt* and *de Wit* in *Holland*, Sir *Thomas Moore*, the Earl of *Eſſex*, and Sir *Walter Raleigh* in *England*, eſteemed the moſt extraordinary Perſons of their Time, fell all bloody Sacrifices to the Factions of their Courts or their Countries.

There is no Theam ſo large and ſo eaſy, no Diſcourſe ſo common

mon and ſo plauſible, as the Faults or Corruptions of Governments, the Miſcarriages or complaints of Magiſtrates; none ſo eaſily received, and ſpread, among good and well-meaning Men, none ſo miſchievouſly raiſed and imployed by ill, nor turned to worſe and more diſguiſed ends. No Governments, no Times, were ever free from them, nor ever will be, till all Men are wiſe, good, and eaſily contented. No civil or politick Conſtitutions, can be perfect or ſecure, whilſt they are compoſed of Men, that are for the moſt part Paſſionate, Intereſſed, Unjuſt, or Unthinking, but generally and naturally, Reſtleſs, and Unquiet; Diſcontented with the Preſent, and what they have, Raving after the Future, or ſomething they want, and thereby

ever

ever diſpoſed and deſirous to change.

This makes the firſt and univerſal Default of all Governments; and this made the Philoſophers of old, inſtead of ſeeking or accepting the Publick Magiſtracies or Offices of their Countries, employ their Time and Care to improve Mens Reaſons, to temper their Affections, to allay their Paſſions, to diſcover the Vanity, or the Miſchief, of Pride and Ambition, of Riches and of Luxury; believing the only way to make their Countries happy and ſafe, was to make Men wiſe and good, juſt and reaſonable. But as Nature will ever be too ſtrong for Art, ſo theſe excellent Men ſucceeded as little in their Deſign, as Lawgivers have done in the Frame of any perfect Govern-

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ment and all of them left the World, much as they found it, ever unquiet, ſubject to changes and Revolutions, as our Minds are to Diſcontents, and our Bodies to Diſeaſes.

Another cauſe of Diſtempers in State, and Diſcontents under all Governments, is the unequal Condition that muſt neceſſarily fall to the ſhare of ſo many and ſo different Men, that compoſe them. In great Multitudes, few in compariſon are born to great Titles or great Eſtates; few can be called to Publick Charges and Employments of Dignity or Power, and few by their Induſtry and Conduct arrive at great Degrees of Wealth and Fortune: And every Man ſpeaks of the Fair, as his own Market goes in it. All are eaſily ſatisfied with themſelves

and

and their own Merit, though they are not ſo with their Fortune; and when they ſee others in better Condition, whom they eſteem leſs deſerving, they lay it upon the ill Conſtitution of Government, the Partiality or Humour of Princes, the Negligence or Corruption of Miniſters. The common ſort of People always find fault with the Times, and ſome muſt always have Reaſon; for the Merchant gains by Peace, and the Soldiers by War; the Shepherd by wet Seaſons, and the Plough-man by dry; When the City Fills, the Country grows Empty; and while Trade increaſes in one Place, it decays in another. In ſuch variety of Conditions and Courſes of Life, Mens Deſigns and Intereſts muſt be oppoſite one to another, and both

cannot ſucceed alike: Whether the Winner laughs or no, the Loſer will complain, and rather than quarrel at his own Skill or Fortune, will do it with the Dice, or thoſe he Plays with, or the Maſter of the Houſe. When any Body is Angry, ſome Body muſt be in Fault; and thoſe of Seaſons which cannot be remedied, of Accidents that could not be preventend, of Miſcarriages that could not be foreſeen, are often laid upon the Government; and whether right or wrong, have the ſame Effect of raiſing or encreaſing the common and popular Diſcontents.

Beſides the natural Propenſion, and the inevitable Occaſions of Complaint from the Diſpoſitions of Men, or Accidents of Fortune; there are others that pro-

ceed from the very Nature of Government. None was ever perfect, or free from very many and very juſt Exceptions. The Republicks of *Athens*, *Carthage*, and *Rome*, ſo renowned in the World, and which have furniſhed Story with the greateſt Actions and Perſons upon the Records of Time, were but long Courſes of Diſorder and Viciſſitude, perpetually rolling between the Oppreſſion of Nobles, the Seditions of People, the Inſolence of Soldiers, or Tyranny of Commanders: All Places and Ages of the World yeild the ſame Examples; and if we Travel as far as *China* and *Peru*, to find the beſt compoſed Frames of Government that ſeem to have been in the World, yet we meet with none that has not been ſub-

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ject to the ſame Concuſſions, fallen at one time or other under the ſame Convulſions of State, either by Civil Diſſentions, or by Foreign Invaſions.

But how can it otherwiſe fall out, when the very *Idea's* of Government have been liable to Exceptions, as well as their actual Frames and Conſtitutions? The Republick of *Plato*, the Principality of *Hobbs*, the Rotation of *Oceana*, have been all Indicted and found guilty of many Faults, or of great Infirmities. Nay, the very Kinds of Government have never yet been out of Diſpute, but equal Faults have by ſome or other been laid to the Charge of them all: An abſolute Monarchy ruines the People; one limited endangers the Prince; an Ariſtocraſie is ſubject to Emulations of

the Great, and Oppreſſions of the meaner Sort; a Democracy to Popular Tumults and Convulſions; and as Tyranny commonly ends in Popular Tumults, ſo do theſe often in Tyranny, whilſt Factions are ſo violent that they will Truſt any thing elſe rather than one another.

So as a Perfect Scheme of Government ſeems as endleſs and as uſeleſs a Search, as that of the Univerſal Medicine, or the Philoſophers Stone; never any of them out of our Fancy, never any like to be in our Poſſeſſion.

Could we ſuppoſe a Body Politick, framed perfect in its firſt Conception or Inſtitution, yet it muſt fall into Decays, not only from the Force of Accidents, but even from the very Ruſt of Time; and at certain Periods, muſt be fur-

furbiſhed up, or reduced to its firſt Principles, by the Appearance and Exerciſe of ſome great Virtues or ſome great Severities: This, the *Florentines* in their Republick Termed *Ripigliare il Stato*; and the *Romans* often attempted it by introducing *Agrarian* Laws, but could never atchieve it; they rather inflamed their Diſſentions, by new Fewds, between the Richer and Poorer ſort.

There is one univerſal Diviſion in all States, which is between the Innocent and Crimials; and another between ſuch as are in ſome meaſure contented with what they poſſeſs by Inheritance, or what they expect from their own Abilities, Induſtry, or Parſimony; and others, who diſſatisfied with what they have, and not truſting to thoſe innocent ways

of acquiring more, must fall to others, and pass from Just to Unjust, from Peaceable to Violent. The first desire Safety, and to keep what they have; the Second are content with dangers, in hope to get what others legally possess: One loves the present State and Government, and endeavours to Secure it; the other desires to end this Game, and shuffle for a New: One loves fixed Laws; and the other Arbritrary Power: Yet the last, when they have gained enough by Factions and Disorders, by Rapine and Violence, come then to change their Principles with their Fortunes, and grow Friends to establish'd Orders and fixed Laws. So the Normans of old, when they had divided the Spoils, of the *English* Lands and Possessions, grew bold

Defen-

Defenders of the antient *Saxon* Cuſtoms, or common Laws of the Kingdom, againſt the Encroachments of their own Kings. So of later Days it was obſerved, that *Cromwel*'s Officers in the Army, who were at firſt for burning all Records, for levelling of Lands, while they had none of their own, yet when afterwards they were grown rich and landed Men, they fell into the Praiſe of the *Engliſh* Laws, and to cry up *Magna Charta*, as our Anceſtors had done, with much better Grace.

But Laws, ſerve to keep Men in Order, when they are firſt well agreed and inſtituted, and afterwards continue to be well executed. Diſcontents, Diſorders, and Civil Diſſentions, much more frequently ariſe, from Want or Miſ-

carriage in the laſt, than in the former. Some excellent Law-giver, or Senate, may invent and frame ſome excellent Conſtitution of Govenment; but none can provide that all Magiſtrates or Officers neceſſary to conduct or ſupport it, ſhall be wiſe Men, or good; or if they are both, ſhall have ſuch Care and Induſtry, ſuch Application and Vigour, as their Offices require. Now were the Conſtitution of any Government never ſo perfect, the Laws never ſo juſt, yet if the Adminiſtration be ill, ignorant, or corupt, too rigid, or too remiſs, too negligent or ſevere, there will be more juſt Occaſions given of Diſcontent and Complaint, than from any Weakneſs or Fault in the original Conception, or Inſtitution of Government. For it may perhaps

haps be concluded, with as much Reaſon as other Theams of the like Nature, That thoſe are generally the beſt Governments where the beſt Men govern; and let the Sort or Scheme be what it will, thoſe are ill Governments, where ill Men Govern, and are generally employ'd in the Offices of State: Yet this is an Evil under the Sun, to which all things under the Sun are ſubject, not only by Accident, but even by natural Diſpoſitions, which can very hardly be alter'd, nor ever were, that we read of, unleſs in that antient Government of the *Chineſe* Empire, eſtabliſhed upon the deepeſt and wiſeſt Foundations of any that appears in Story.

How can a Prince always chuſe well ſuch as he employs, when Mens Diſpoſitions are ſo eaſily miſtaken

ſtaken, and their Abilities too? How deceitful are Appearances, ? How falſe are Mens Profeſſions? How hidden are their Hearts? How diſguiſed their Principles? How uncertain their Humours? Many Men are good and eſteemed when they are private, ill and hated when they are in Office; honeſt and contented when they are poor, covetous and violent when they grow rich: They are bold one day, and cautious another; active at one time of their Lives, and lazy the reſt; ſometimes purſue their Ambition, and ſometimes their Pleaſure: Nay, among Soldiers, ſome are brave one day, and Cowards another, as great Captains have told me on their own Experience and Obſervation. Gravity often paſſes for Wiſdom, Wit for Ability; what

Men

Men ſay, for what they think; and Boldneſs of Talk, for Boldneſs of Heart; yet they are often found to be very different: Nothing is ſo eaſily cheated, nor ſo commonly miſtaken, as vulgar Opinion; and many Men *Come out*, when they *Come into* Great and Publick Employments; the Weakneſs of whoſe Heads or Hearts would never have been diſcovered, if they had kept within their Private Spheres of Life.

Beſides, Princes or States cannot run into every Corner of their Dominions, to look out Perſons fit for their Service, or that of the Publick: They cannot ſee far with their own Eyes, nor hear with their own Ears; and muſt for the moſt part do both with thoſe of other Men; or elſe chuſe among ſuch ſmaller Numbers as are moſt

in their way ; and theſe are ſuch, generally, as make their Court, or give their Attendance, in order to advance themſelves to Honours, to Fortunes, to Places and Employments ; and are uſually the leaſt worthy of them, and better Servants to themſelves than the Government. The Needy, the Ambitious, the Half-witted, the Proud, the Covetous, are ever reſtleſs to get into publick Employments ; and many others, that are uneaſy or ill entertained at home. The Forward, the Buſie, the Bold, the Sufficient, purſue their Game with more Paſſion, Endeavour, Application, and thereby often ſucceed where better Men would fail. In the Courſe of my Obſervation I have found no Talent of ſo much Advantage among Men, towards their growing great or rich, as a violent

violent and reſtleſs Paſſion and Purſuit for one or t'other: And whoever ſets his Heart and his Thoughts wholly upon ſome one Thing, muſt have very little Wit, or very little Luck, to fail. Yet all theſe cover their Ends with moſt worthy Pretences, and thoſe Noble Sayings, *That Men are not born for themſelves*, and, *muſt ſacrifice their Lives for the Publick, as well as their Time and their Health:* And thoſe who think nothing leſs are ſo uſed to ſay ſuch fine things, that ſuch who truly believe them are almoſt aſhamed to own it. In the mean time, the Noble, the Wiſe, the Rich, the Modeſt, thoſe that are eaſie in their Conditions or their Minds, thoſe who know moſt of the World and themſelves, are not only careleſs, but often averſe from entring into Publick

Charges

Charges or Employments, unleſs upon the Neceſſities of their Country, Commands of their Prince, or Inſtances of their Friends. What is to be done in this Caſe, when ſuch as offer themſelves, and purſue, are not worth having, and ſuch as are moſt worthy, will neither offer, nor perhaps accept?

There's yet one Difficulty more, which ſometimes arrives like an ill Seaſon or great Barrenneſs in a Country: Some Ages produce many great Men and few great Occaſions; other times on the Contrary, raiſe great Occaſions, and few or no great Men: And that ſometimes happens to a Country, which was ſaid by the Fool of *Brederode*; who going about the Fields, with the motions of one ſowing Corn, was asked what he ſowed; He ſaid I ſow Fools,

t'other replied, why do you not ſow Wiſemen? Why, ſaid the Fool, *C'eſt que la Terre ne les porte pas.* In ſome Places and Times, the Races of Men may be ſo decayed, by the Infirmites of Birth it ſelf, from the Diſeaſes or Diſaffection of Parents; may be ſo depraved by the Vicioufneſs or Negligence of Education, by licentious Cuſtoms, and Luxuries of Youth, by ill Examples of Princes, Parents, and Magiſtrates, or by lewd and corrupt Principles, generally infuſed and received among a People, that it may be hard for the beſt Princes or Miniſters to find Subjects fit for the Command of Armies, or great Charges of the State; and if theſe are ill ſupplied, there will be always too juſt Occaſion given for Exception and Complaints againſt the Govern-

ment

ment, though it be never ſo well framed and inſtituted.

Theſe Defects and Infirmities, either natural or accidental, make way for one another; which is more artificial, but of all others the moſt dangerous. For when, upon any of theſe Occaſions, Complaints and Diſcontents are ſown among well-meaning Men, they are ſure to be cultivated by others that are ill and intereſſed, and who cover their own ends under thoſe of the Publick, and by the Good and Service of the Nation, mean nothing but their own. The Practice begins of Knaves upon Fools, of Artificial and Crafty Men, upon the Simple and the Good; theſe eaſily follow, and are caught, while the others lay Trains, and purſue a Game, wherein they deſign no

other

other Share, than of Toil and Danger to their Company, but the Gain and the Quarry, wholly to themſelves.

They blow up Sparks that fall in by Chance, or could not be avoided, or elſe throw them in wherever they find the Stubble is Dry: They find out Miſcarriages wherever they are, and forge them often where they are not; they quarrel firſt with the Officers, and then with the Prince or the State; ſometimes with the Execution of Laws, and at others with the Inſtitutions, how ancient and Sacred ſo ever. They make Fears paſs for Dangers, and Appearances for Truth; repreſent Misfortunes for Faults, and Mole-hills for Mountains; and by the perſuaſions of the Vulgar, and pretences of Patriots, or Lovers of

their Country, at the ſame time they undermine the Credit and Authority of the Government, and ſet up their own. This raiſes a Faction between thoſe Subjects that would ſupport it, and thoſe that would ruine it; or rather between thoſe that poſſeſs the Honours and Advantages of it, and thoſe that under Pretence of Reforming, deſign only or chiefly to change the Hands it is in, and and care little what becomes of the reſt.

When this Fire is kindled, both ſides enflame it; all care of the Publick is laid aſide, and nothing is purſued, but the Intereſt of the Factions: All regard of Merit is loſt in Perſons imploy'd, and thoſe only choſen, that are true to the Party; and all the Talent required, is, to be Hot, to be Heady, to be

be Violent, of one ſide or other. When theſe Storms are raiſed, the Wiſe and the Good are either diſgraced, or laid aſide, or retire of themſelves, and leave the Scene free to ſuch as are moſt eager or moſt active to get upon the Stage, or find moſt Men ready to help them up.

From theſe Seeds grow Popular Commotions, and at laſt Seditions, which ſo often end in ſome fatal Periods of the beſt Governments, in ſo ſtrong Convulſions and Revolutions of State; and many Times make way for new Inſtitutions and Forms, never intended by thoſe who firſt began or promoted them; and often determine either in ſetting up ſome Tyranny at home, or bringing in ſome Conqueſt from abroad. For the *Animoſities* and Hatred of the

Factions grow ſo great, that they will ſubmit to any Power, the moſt Arbitrary and Foreign, rather than yield to an oppoſite Party at home; and are of the Mind of a great Man, in one of our Neighbour Countries, who upon ſuch a Conjuncture, ſaid, If He muſt be eaten up, he would rather it ſhould be by Wolves than by Rats.

It imports little, from what poor ſmall Springs, the Torrents of Faction firſt ariſe, if they are fed with Care and improved by Induſtry, and meet with Diſpoſitions fitted to receive and embrace them. That of the *Praſini* and *Veneti*, was as Violent and Fatal at *Conſtantinople*, as that of the *Guelphs* and *Gibellins* in *Italy*; though one began only upon the divided Opinions and Affections,

about

about two publick Theatres, or Play-Houſes, called the Blew, and the Sea-Green: Whereas t'other pretended the Right of Inveſting Biſhops, to be in the Emperor or the Pope. Whatever the Beginnings of Factions are, the Conſequences are the ſame, and the Ends too of thoſe chiefly engaged in them, which is to act the ſame Part in different Masks, and to purſue Private Paſſions or Intereſts, under Publick Pretences.

Upon the Survey of theſe Diſpoſitions in Mankind, and theſe Conditions of Government, it ſeems much more reaſonable to Pity, than to Envy the Fortunes and Dignities of Princes or great Miniſters of State; and to leſſen or excuſe their venial Faults, or at leaſt their Misfortunes, rather

than to encreaſe or make them worſe by ill Colours, and Repreſentations. For, as every Prince ſhould govern, as He would deſire to be governed if He were a Subject, ſo every Subject ſhould obey, as He would deſire to be obeyd if He were a Prince; ſince this Moral Principle, of doing as you would be done by, is certainly the moſt undiſputed and univerſally allowed of any other in the World, how ill ſoever it may be practiſed, by particular Men.

It would be hard to leave Princes and States with ſo ill Proſpects and Preſages of Eaſe or Succeſs in the Adminiſtration of their Governments, as theſe Reflections muſt afford them; and therefore I will not end this Eſſay, without ſome Offers at their

Safety,

Safety, by fixing ſome Marks like Lights upon a Coaſt, by which their Ship may avoid at leaſt known Rocks or Sands, where Wrecks or Dangers have been uſually obſerved: For, to thoſe that come from Heaven by Storms, or the fatall Periods decreed above, all the World muſt Submit.

The firſt Safety of Princes and States, lies in avoiding all Councils or Deſigns of Innovation, in Antient and Eſtabliſh'd Forms and Laws, epecially thoſe concerning Liberty, Property, and Religion, (which are the Poſſeſſions Men will ever have moſt at Heart) and thereby, leaving the Channel of known and common Juſtice, clear and undiſturbed.

The Second, in purſuing the true and common Intereſt of the Nation they govern, without

eſpouſing thoſe of any Party or Faction; or if theſe are ſo formed in a State, that they muſt incline to one or other, then to chuſe and favour that which is moſt Popular, or wherein the greateſt or ſtrongeſt part of the People appear to be engaged. For, as the End of Government ſeems to be *Salus Populi*, ſo the Strength of the Government is the Conſent of the People; which made that Maxim of *Vox Populi, Vox Dei*: That is, the Governours who are few, will ever be forced to follow the Strength of the Governed, who are many, let them be either People or Armies, by which they Govern.

A third, is the Countenancing and introducing as far as is poſſible the Cuſtoms and Habits of Induſtry and Parſimony into the

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Countries they Govern; for Frugal and Induſtrious Men are uſually Safe and Friendly to the eſtabliſh'd Government, as the Idle and Expenſive are dangerous from their Humours or Neceſſities.

The laſt conſiſts in preventing Dangers from abroad; for foreign Dangers raiſe Fears at home, and Fears among the People raiſe Jealouſies of the Prince or State, and give them ill Opinions, either of their Abilities, or their good Intentions. Men are apt to think well of themſelves and of their Nation, of their Courage and their Strength, and if they ſee it in Danger, they lay the Fault upon the Weakneſs, ill Conduct, or Corruption of their Governors, the ill Orders of State, ill Choice of Officers, or ill Diſcipline of Armies; and nothing makes a Diſ-

content

content or Sedition ſo fatal at home, as an Invaſion, or the Threats and Proſpect of one from abroad.

Upon theſe four Wheels, the Chariot of a State may in all Appearance drive eaſy and ſafe, or at leaſt not to be too much ſhaken by the uſual Roughneſs of Ways, unequal Humours of Men, or any common Accidents: Further is not to be provided; for though the beginnings of great Fires are often diſcovered, and thereby others eaſily prevented with Care; yet ſome may be thrown in from Engines far off, and out of Sight; others may fall from Heaven; and 'tis hard to determine whether ſome Conſtellations of Celeſtial Bodies, or Inflamations of Air from Meteors or Comets, may not have a pow-

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erfull Effect upon the Minds, as well as Bodies of Men, upon the Diſtempers and Diſeaſes of both, and thereby upon Heats and Humors of vulgar Minds, and the Commotions and Seditions of a People who happen to be moſt Subjected to their Influence: In ſuch caſes when the Flame breaks out, all that can be done is to remove as faſt as can be all Materials that are like to increaſe it, to employ all ways and Methods of quenching it, to repair the Breaches and Loſſes it has occaſioned, and to bear with Patience what could not be avoided, or cannot be remedied.

SECT.

SECT. II.

I Can not leave this Subject of Popular Diſcontents, without reflecting and bewailng, how much and how often our unfortunate Country has been infeſted by them, and their fatal Conſequences, in the Miſeries and Deplorable Effects of ſo many Foreign and Civil Wars, as theſe have occaſioned, and ſeem ſtill to threaten: How often they have ruined or changed the Crown; how much Blood they have drawn of the braveſt Subjects; how they have ravaged and defaced the nobleſt Iſland of the World, and which ſeems from the happy Situation, the temper of Climate, the fertillity of Soil, the

the numbers and native Courage of the Inhabitants, to have been deſtined by God and Nature, for the greateſt Happineſs and Security at Home, and to give Laws, or Ballance at leaſt to all their Neighbours abroad.

Theſe Popular Diſcontents, with the Factions and Diſſentions they have raiſed, made way for the *Roman*, *Saxon*, and *Norman* Conqueſts: Theſe drew ſo much Blood, and made ſo great Deſolations in the Baron's Wars, during the Reigns of ſeveral Kings, till the time of *Edward* the Third, upon Diſputes between Prerogative and Liberty, or the Rights of the Crown, and thoſe of the Subject. Theſe involved the Nation in perpetual Commotions or Civil Wars, from the Reign of *Richard* the Second to *Henry* the Seventh,

Seventh, upon the Diſputes of Right and Title to the Crown, between the two Roſes, or the Races of *York* and *Lancaſter*, while the Popular Diſcontents at the preſent Reign, made way for the Succeſſion of a new Pretender, more than any Regards of Right or Juſtice in their Title, which ſerved only to cover the Bent and Humour of the People to ſuch a Change. In the time of *Henry* the Eighth began the Differences of Religion, which tore the Nation into two mighty Factions, and under the Names of Papiſt and Proteſtant, ſtrugled in her Bowels with many various Events and many Conſequences, many fatal Effects, and more fatal Dangers till the *Spaniſh* Invaſion in 1588. After which the Ballance of the

Parties,

Parties grew ſo unequal in Weight and Number, as to calm and ſecure the reſt of Queen *Elizabeth's* time: Yet before the End of Her Reign, began a new Faction in the State to appear and ſwell againſt the eſtabliſh'd Government of the Church, under pretence of a further Reformation, after the Examples of *Geneva* or *Strasburgh*, from whence the chief of this Party, during the Flight or Baniſhment from the Cruelties of Queen *Mary's* Reign, drew their Protection and their Opinions, in Defiance of Eccleſiaſtical Powers and Dignities, as well as ſeveral Ceremonies, ſuch as the Surplice, the Altar, and the Croſs, with others yet more indifferent. This Faction encreaſed in number, and Popular Vogue or Eſteem, all the

Reign of King *James*; and ſeeming to look either dangerouſly or unkindly upon the Crown, gave occaſion to the Court of endeavouring to introduce into the Church and State ſome Opinions the moſt contrary to thoſe of the *Puritan*, or Diſſenting Faction; as that of Divine Right, and thereby more Arbitrary Power in Kings; and that of Paſſive Obedience in the Subjects. Theſe Oppinions or Pretences divided the Nation into Parties, ſo equal in Number or in Strength, by the Weight of the Eſtabliſht Government on the one hand, and the popular Humour on the other, as produced thoſe long Miſeries, and fatal Revolutions of the Crown and Nation, between 1641 and 1660. when His Majeſty's happy Reſtoration, ſeemed to have given a

final

final Period to all new Commotions or Revolutions in this Kingdom, and to all Diſcontents that were conſiderable enough to raiſe or foment any new Diviſions. How they have been ſince revived, and ſo well improved; for what ends, and with what Conſequences upon the Safety, Honour, and Power of this Kingdom, let thoſe Anſwer either to God or Man, who have been the Authors or Promoters of ſuch Wiſe Councils, and ſuch noble Deſigns. 'Tis enough for me to have endeavoured the Union of my Country, whil'ſt I continued in Publick imployments; and to have left the buſie Scene, in the fulleſt Cariere of Favour and of Fortune, rather than have any Part in the Diviſions or Factions of our Nation,

when I ſaw them grown incurable. A true and honeſt Phyſician is excuſed for leaving his Patient when he finds the Diſeaſe grown deſperate, and can by his Attendance expect only to receive his own Fees, without any Hopes or Appearance of deſerving them, or contributing further to his Health or Recovery.

A weak or unequal Faction in any State, may ſerve perhaps to enliven or animate the Vigour of a Government; but when it grows equal, or near proportioned in Strength or Number, and irreconcilable by the Animoſity of the Parties, it cannot end without ſome violent *Criſis* and Convulſion of the State, and hardly without ſome new Revolution, and perhaps final Ruine of the Government, in caſe

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a Foreign Invaſion enters upon the Breaches of Civil Diſtractions.

But ſuch fatal Effects of popular Diſcontents, either paſt or to come, in this floating Iſland, will be a worthy Subject of ſome better Hiſtory than has been yet written of *England*. I ſhall here only regret one unhappy Effect of our Diſcontents and Diviſions, that will ever attend them, even when they are not violent or dangerous enough to diſturb our Peace; which is, that they divert our greateſt Councils from falling upon the Conſultations and Purſuits of ſeveral Acts and Inſtitutions, which ſeem to be the moſt uſeful and neceſſary for the common Intereſt and publick Good of the Kingdom, without Regard to any Partialities, which buſie the Councils as well as Actions of all factious Times.

I ſhall therefore trace upon this Paper the rough Draught of ſome ſuch Notions as I have had long and often in my head, but never found a Seaſon to purſue them; nor of late years ever believed it could fall out in the Courſe of my Life. And having long ſince retired from all publick Imployments, I ſhall with this Eſſay take leave of all publick Thoughts.

The firſt Act I eſteem of greateſt and moſt general Uſe, if not Neceſſity, is, That whereas the Safety, Honour and Wealth of this Kingdom depends chiefly on our Naval Forces; a diſtinct and perpetual Revenue may be applied, and appropriated by Act of Parliament, for the maintaining of Fifty Men of War, with Ten thouſand Seamen, to be always either at Sea, or ready in Port to Sail upon

on all Occaſions. This Navy to be ſo proportioned, by the ſeveral Rates of Ships, as may ſerve in Peace to ſecure our Trade from the Danger of all *Turkiſh* Pyracies, or ſudden Inſults or Inſolencies of our Neighbours; may aſſert the Dominion and Safety of the *Narrow Seas*; and in time of War may with the addition of Thirty Capital Ships more, compoſe a Fleet ſtrong enough, with the Bleſſing of God, and a juſt Cauſe, to fight a fair Battle with any Fleet the ſtrongeſt of our Neighbours can pretend to ſet out. For I am of Opinion, That Fourſcore *Engliſh* Men of War, well Mann'd, with the Conduct of good Officers, and Hearts of our Seamen, may boldly engage the greateſt of them, whenever they come to a cloſe Fight; which the Built of our

Ships, and Courage of our Seamen, is more proper and able to maintain, than any other Nation of the World. The Conſtant Charge of Fifty ſuch Ships may amount to Six hundred thouſand Pounds a Year; and if this exceeded the current Charge, the reſt might be applied to repair old, or build new Ships. One half might be appropriated to this Uſe out of the Cuſtoms, and the other half raiſed by ſome clear Tax upon the Houſes or Lands of each Pariſh, collected by the Church-wardens each half Year, and by them paid unto the Sheriff of each County, and by him, into the Treaſury of the Navy: This ſhould be fixed in ſome place of the City, and managed by three Commiſſioners, who ſhou'd upon Salaries (and without Fees) be ſworn to iſſue it

out

out to no other Uſes than thoſe above mentioned, and incur the Penalties of Treaſon in caſe they failed. Such a Tax would be inſenſible, and paſs but as a ſmall Quit-rent; which every man would be content to pay towards the Guard of the Seas: The Money would circulate at home among our ſelves, and would ſecure and encreaſe the vaſt Wealth of our Trade. But it is unaccountable, what Treaſures it would ſave this Nation, by preventing ſo many Wars or Quarrels abroad, as we have been expoſed to by our Neighbours Inſolencies, upon our being diſarmed or ill provided at Sea. Nor would ſuch a Fleet, conſtantly maintained, be of ſmall effect to poyſe any Factions or Diſcontents at home, but would at leaſt leave us to compoſe our own

Differences, or decide our Quarrels without the dangerous Intervention or Invaſion of any Foreign Power.

The ſecond is, That whereas the Strength and Wealth of any Country conſiſts chiefly in the Numbers and Riches of the Inhabitants, and theſe are much encouraged and encreaſed by the Security of what Eſtates Men ſhall be able to gain, by their Induſtry and Parſimony, or of what Foreigners ſhall be deſirous to bring from abroad, upon any Dangers or Diſlikes of their own Countries or Governments; an Act may paſs for Publick Regiſtries of Land, by which all Purchaſers or Mortgagees, may be ſecured of all Moneys, they ſhall lay out upon ſuch Occaſions. I dare hardly venture to ſay how

how great Sums of Money I could have ſent over during my Ambaſſies abroad, if I could have propoſed, any ſafe and eaſy ways of ſecuring them for the Owners, whereof many were reſolved to follow their Effects, if they might have had this juſt Encouragement. I know very well how many Arguments will be raiſed againſt ſuch an Act, and Chiefly by the Lawyers, whoſe unreaſonable gains ariſe from ſuch Suits and Diſputes as would be avoided by ſuch an Inſtitution. For this Reaſon they will ever entangle any ſuch Propoſal, not only with many Difficulties but by their Nice and ſubtil Reaſonings will pretend even Impoſſibilities. I ſhall not here trouble my Self to anſwer all I have heard, and all I believe they can

ſay

ſay upon this Subject, farther than by one common Maxim, That whatever has been, may be; and ſince we know this to have been practiſed with infinite Advantage ever ſince *Charles* the fifth's Time, both in the *Spaniſh* and *United Provinces* of the *Netherlands*; no Man can pretend to doubt, but with the ſame Sence, Application, and publick Intentions in our Government, It may likewiſe be eſtabliſh'd here. There is ſomething equivalent to it in *France*, which they call, *Vendre par Decret*, and which ends all Diſputes or Pretences; As likewiſe in *Scotland*; So as 'tis a very hard Calumny upon our Soil or Climate, to affirm that ſo excellent a Fruit which proſpers among all our Neighbours, will not grow here.

Beſides,

Beſides, there needs no more than to make ſuch a Regiſtry only Voluntary, to avoid all the Difficulties that can be raiſed, and which are not too captious or too trival to take Notice of. The difference of Value between thoſe Lands, Men ſhould chuſe to Regiſter, and thoſe left looſe, would ſoon evince the Benefit of ſuch an Act, as well as the Money it would draw from abroad.

One Argument I have met with from ſome Perſons who always value themſelves to their Country, by Jealouſies of the Crown, and that is the Encreaſe of Offices in the King's Diſpoſal: But rather then ſuch a thing ſhould fail, and if all Scruples muſt be ſatisfid, the Regiſters in each County may be choſen by the County Court, and their Patents

tents may be allways granted during good Behavour.

Another Act which ſeems neceſſary or agreable to our Conſtitution, and at all Seaſons both of Health and Diſtempers in the State, is a Proviſion for the better employing all thoſe vaſt Sums of Moneys, which are either raiſed every Year in this Kingdom for the Maintenance of the Poor, or beſtowed Freely upon ſuch charitable Uſes: A great part of this Treaſure is now Embezled, Laviſht, or Feaſted away, by Collectors and other Officers, or elſe ſo employ'd as rather to encreaſe than relieve the Poor; whereas if it were laid out in erecting Workhouſes in each County, or in raiſing a Stock to find continual Work for ſuch as ſhould fill them (if any more Speedy way ſhould

be

be found to Build them) not only the impotent Poor might be relieved, but the Idle and Able might be forced to labour, and others who wanted it might find Employment: And if this were turned chiefly upon our Wollen Manufacture (which ought to be ever the Staple Trade of *England*, as that of Linnen ought to be of *Ireland*) it would ſoon improve to ſuch a Height, as to out-ſell our Neighbours, and thereby advance the Proportion of our exported Commodities to ſuch a Degree, as would by the Return encreaſe the Treaſure of this Kingdom, above what it has ever been known, or can ever be by other means, than a mighty over Ballance of our exported to our imported Commodities. All other Cares or Projects to bring

in Coin or Bullion, are either Inſignificant or Temporary, if not wholly vain, and ſometimes prejudicial.

I have often thought, that ſome more Effectual way might be found out, for preventing or ſuppreſſing of common Thefts and Robberies, (which ſo often endanger or diſquiet the Inhabitants, and infeſt the Trade of this Kingdom) than thoſe which are of common uſe among us. The Sanguinary Laws upon theſe Occaſions, as they are not of antient Date, ſo they ſeem not to agree with the Mildneſs and Clemency of our Government, in the reſt of it's Compoſition. Beſides, they deprive us of ſo many Subjects, whoſe Lives are every Year cut off in great Numbers, and which might otherwiſe

wiſe be of uſe to the Kingdom; whoſe Strength conſiſts in the Number, and Riches, and the Labour of the Inhabitants. But the worſt part of this Cuſtom or Inſtitution is, that they have hitherto proved without Effect, and have neither extinguiſh'd the Humour and Practice of ſuch Crimes, nor leſſened the Number of ſuch Criminals amongſt us: Nor is it indeed to be hoped or expected they ever ſhould, in a Nation whoſe known and general Character is, to be more Fearleſs of Death and Dangers than any other, and more impatient of Labour or of Hardſhips, either in Suffering the Want, or making the Proviſion of ſuch Food and Cloths as they find or eſteem neceſſary for the Suſtenance of their Lives, or for the

the Health, and Strength, and Vigour of their Bodies. This appears among all our Troops that ſerve abroad, as indeed their only weak ſide, which makes the Care of the Belly the moſt neceſſary piece of Conduct in the Commander of an *Engliſh* Army, who will never fail of Fighting well, if they are well Fed. For theſe Reaſons it may ſeem probable, that the more natural and effectual way in our Nation, to prevent or ſuppreſs Thefts and Roberies, were, to change the uſual Puniſhment by ſhort and eaſy Deaths, into ſome others of painful and uneaſy Lives, which they will find much harder to bear, and be more unwilling and afraid to ſuffer, than the other. Therefore, a Liberty might at leaſt be left to the Judges and

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the Bench, according to the Difference of Perſons, Crimes, and Circumſtances, to inflict either Death, or ſome notorious Mark, by ſlitting the Noſe, or ſuch Brands upon the Cheeks, which can never be effaced by Time or Art; and ſuch Perſons to be condemned either to Slavery in our Plantations abroad, or Labour in Work-Houſes at home; and this either for their Lives, or certain Numbers of Years, according to the Degrees of their Crimes. However, the diſtinguiſh'd Marks of their Guilt would be not only perpetual Ignominy, but diſcover them upon Eſcapes, and warn others of their Danger where ever they are encounter'd.

I do not eſteem it wholly improbable, that ſome ſuch Laws as theſe forementioned, may at one Time or other be conſidered, at leaſt in ſome Parliament that ſhall be at Leiſure from the Neceſſity or Urgency of more preſſing Affairs, and ſhall be Cool and Undiſtemper'd from thoſe Heats of Faction, or Animoſity of Parties, as have in our Age been ſo uſual within thoſe Walls, and in ſo great a Meaſure diverted the Regards and Debates of Publick and laſting Inſtitutions to thoſe of Tempororary Proviſions or Expedients upon preſent Occaſions, and Conjunctures, in the Courſes or Changes of our Government, or Diſtempers of the State. But there are ſome other Inſtitutions I am content to

Trace

Trace out upon this Paper, that would make me appear, either Visionary or impertinent, if I should imagine, they could either be resolved in our Age and Country, or be made farther use of, than for the present Humour of our Times to Censure and to Ridicule them: Yet I will so much expose my Self to both, as to confess, I esteem them of great Consequence, and publick Utility to the Constitution of our Kingdom, either for the present or succeeding Ages, which ought to be the Care of Laws and publick Institutions; and so I shall leave them for the next *Utopian* Scheme, that shall be drawn by as good a Man, and as great a Wit, as the last was left us.

The firſt is, that no Man ſhould hold or enjoy at a time more than one Civil Office or Military Command in the Kingdom. Which is grounded upon this Principle, That as the Life of all Laws is the due Execution of them, ſo the Life and Perfection of all Governments is the due Adminiſtration; and that by the different Degrees of this, the ſeveral Forms of the other are either raiſed or debaſed more than by any Difference in their Original Inſtitutions: So that perhaps it may paſs among ſo many other Maxims in the Politick, *That thoſe are the beſt Governments, which are beſt adminiſtred, and where all Offices are Supplied by Perſons choſen to them, with juſt Diſtinction of Merit, and Capacity for diſcharging*

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ing them, and of Application to do it Honeſtly and Sufficiently. That which ſeems, in my Age, to have in great Meaſure deprived our Government of this Advantage, has not been only the Partiality of Princes and Miniſters in the Choice of Perſons employ'd, or their Negligence, and want of Diſtinction, upon which it is uſually laid; but alſo the common Ambition or Avarice of thoſe who are choſen. For few of them, when they are gotten into an Office, apply their Thoughts to the Execution of it, but are preſently diverted by the Deſigns of getting another, and a Third; and very often he that has three, is as unquiet and diſcontented, and thereby grows as troubleſome a Pretender, as when he had

none at all. Whereas, if every Man were ſure to have but one at a Time, He would by his Application and Sufficiency in that, endeavour to deſerve a greater in ſome kind, for which that might fit him, and help to promote him.

One Objection may be made againſt ſuch a Law, and but one alone that I know of, beſides thoſe of particular Intereſt; which is, That many Offices in State are of ſo ſmall Revenue as not to furniſh a Man with what is Sufficient for the Support of his Life, or Diſcharge of his Place. But the Degrees of what is called Sufficient or Neceſſary are very many, and differ according to the Humour

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and Conceptions of ſeveral Men; and there is no Office ſo ſmall, that ſome or other will not be Content to Execute, for the Profit, the Credit, or perhaps for the Buſineſs or Amuſement, which ſome are as needy of as they are of the other two. Beſides, if Offices were ſingle, there would be more Perſons employ'd in a State, and thereby the fewer left of that reſtleſs Temper, which raiſes thoſe private Diſcontents, that under the Mask of Publick Good, of reforming Abuſes, or redreſſing Grievances (to which perhaps the Nature of all Government is incident) raiſe Factions that ripen into the greateſt Diſturbances and Revolutions.

The ſecond of theſe three Imaginary Conſtitutions is raiſed by the Speculation, how much the Number of Inhabitants falls below what the extent of our Territory, and Fertility of our Soil, makes it capable of entertaining and ſupporting with all Neceſſaries and Conveniences of Life. Our People have not only been drained by many Civil or foreign Wars, and one furious devouring Peſtilence, within theſe Fifty Years, but by great Numbers of *Engliſh* reſorting into *Ireland* upon the Deſolations arrived there. Yet theſe are tranſitory Taxes upon the Bodies of Men, as the Expences of War are upon their Eſtates; arrive caſually, and continue but for certain Periods. There are others perpetual, and which are,

like

like conſtant Rents, paid every Year out of the Stock of People in this Kingdom; ſuch as are drained off by furniſhing the Colonies of ſo many Plantations in the *Weſt-Indies*, and ſo great Navigations into the *Eaſt*, as well as the South; which Climates are very dangerous and fatal to Tempers born and bred in one ſo different as ours. Beſides, the vaſt Trade by Sea we drive into all Parts of the World, by the inclemency of Seaſons, the Inconſtancy and Rage of that Element, with the ventrous Humour of our Mariners, coſts this Iſland many brave Lives every Year, which, if they ſtaid at home, might ſerve the preſent Age, and go far to ſupply the next. The only way of recovering ſuch loſſes, is by the

the Invitation of Foreigners, and the Increaſe of Natives among us.

The firſt is to be made by the eaſineſs of Naturalization, and of Freedom in our Corporations, by allowing ſuch Liberty in different Profeſſions of Religion, as cannot be dangerous to the Government. By a Regiſtry of Lands, which may furniſh eaſy Securities for Money, that ſhall be brought over by Stranges; But chiefly by the Wiſdom, Steddineſs, and Safety, of our Government, which makes the great Reſort of Men, who who live under Arbritary Laws and Taxes, or in Countries Subject to Sudden and Frequent Invaſions of Ambitious and Powerfull Neighbours.

For

For the Increaſe of our Natives, it ſeems as reaſonable a Care among us, as it has been in ſo many other Conſtitutions of Laws, eſpecially the antient *Jews* and *Romans*, who were the moſt Populous of any other Nations, upon ſuch Extent of Territory as they poſſeſs'd in *Syria* and *Italy*.

This Care is reduced into thoſe two Points, upon which all Laws ſeem to turn, Reward, and Puniſhment: The firſt is provided by Privileges granted to a certain number of Children, and by maintenance allotted out of the Publick, too ſuch as to much burthen poor Families: For theſe Publick workhouſes in each County would be a Certain Proviſion, which might furniſh work for all

all that want, as well as force it upon idle or criminal Perſons, and thereby Infinitely encreaſe the Stock and Riches of the Nation, which ariſes more out of the Labour of Men, than the Growth of the Soil. The other Hinge of Puniſhment might turn upon a Law, whereby all Men who did not Marry by the Age of Five and Twenty, ſhould Pay the third Part of their Revenue to ſome Publick uſes, ſuch as the Building of Ships and Publick Work-houſes, and raiſing a Stock for maintaining them. This ſeems more neceſſary in our Age, from the late Humour (introduced be Licentiouſneſs) of ſo many Mens Marrying late or never, and would not only encreaſe our People, but alſo

turn

turn the vein of that we call Natural to that of Legal Propagation, which has ever been Encouraged and Honoured, as the other has been Disfavoured by all Inſtitutions of Government.

The next of my Viſions upon this publick Theam, concerns the improving our Races of Nobility and Gentry, as to'ther does encreaſing the Number of our People in general. I will not ſay they are much impaired within theſe Forty or Fifty Years, though I have heard others lament it, by their obſervation of many Succeſſive Parliaments, wherein they have ſerved; But no Man I ſuppoſe will doubt they are capable of being improved, or think that

care

care might not as well be taken for Men by Publick Inſtitutions, as it is for the Races of other Creatures by private Endeavours. The weakneſs of Children, both in their Bodies and Minds, proceeds not only from ſuch Conſtitutions or Qualities in the Parents, but alſo from the ill Conſequences upon Generation, by Marriages contracted without Affection, Choice, or Inclination; (which is allowed by Naturaliſts upon Reaſon as well as Experience.) Theſe Contracts would never be made, but by Men's Avarice, and Greedineſs of Portions with the Women they Marry, which is grown among us to that Degree, as to Surmount and Extinguiſh all other Regards or Deſires: So that our Marriages

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are made, juſt like other Common Bargains and Sales, by the meer Conſideration of Intereſt or Gain, without any of Love or Eſteem, of Birth or of Beauty it Self, which ought to be the true Ingredients of all Happy Compopoſitions in this kind, and of all generous Productions. Yet this Cuſtom is of no antient Date in *England*, and I think I remember, within leſs than Fifty Years, the firſt Noble Families that Married into the City, for down-right Money, and thereby introduced by Degrees this publick Grievance, which has ſince ruined ſo many Eſtates by the neceſſity of giving great Portions to Daughters; impaired many Families by the weak or mean Productions of Marriages, made without any of that

Warmth

Warmth and Spirit that is given them, by Force of Inclination and Perſonal Choice; and Extinguiſht many great ones by the Averſion of the Perſons who ſhould have continued them. I know no remedy for this Evil under our Sun, but a Law providing that no Woman of what Quality ſoever, ſhall have the Value of above Two thouſand Pounds for her Portion in Marriage, unleſs She be an Heireſs; and that no ſuch, above the value of Two hundred Pounds a Year, ſhall Marry to any but younger Brothers.

By this, Mens general Hopes of making their Fortunes by Wives, would be turned to other Courſes, and Endeavours more uſeful

to the Publick; Young Women would not be expoſed by the want of Fortunes, and deſpair of Marrying without them: Noble Families would not be exhauſted by Competition with thoſe of meaner Allay, in the Point of Portions: Marriages would be made upon more natural Motives, and more generous Conſiderations, than meer dirty Intereſt, and encreaſe of Riches, without Meaſure or End. Shape and Beauty, Birth and Education, Wit and Underſtanding, gentle Nature and agreable Humour, Honour and Virtue, would come in for their Share in ſuch Contracts, as muſt always have ſo great an Influence upon all Men's Lives, and their Poſterity too. Beſides, ſome little Damps would be given to that

peſtilent Humour and general Miſtake of placing all Felicity, in the endleſs degrees of Riches; which beyond a certain Proportion ſuited to each Rank, neither conduce to Health nor Pleaſure, to Eaſe nor Convenience. The Love of Money is the Root of all Evil: Which is a Truth that both Morals and Politicks, Philoſophy and Divinity, Reaſon and Experience, all agree in; and which makes the common Diſquiets of private Life, and the Diſturbances of Publick Governments.

—Quid non mortalia pectora cogis,
Auri ſacra Fames?

I have not heard any part of our antient Conſtitutions ſo much com-

complained of, as the Judicature of the Houſe of Lords, as it is of late and uſually exerciſed; which if carried on a little farther, and taken notice of by the Houſe of Commons, as much as it ſeems to be reſented by many of their Members, may, for ought I know, at one Time or other, occaſion a Breach between the Two Houſes: An Accident that would be at all Times pernicious, but might in ſome Conjunctures prove fatal to the publick Affairs and Intereſts of the Kingdom.

I will not enter upon the Queſtion, Whether this Judicature has been as antient as the Conqueror's Time; or whether it has been exerciſed in Civil Cauſes only ſince the end of Queen *Elizabeth's*

Reign; both which I have known aſſerted by intelligent Perſons. But let the Antiquity be what it will, and the Complaints againſt it never ſo juſt, I do not ſee how the Courſe or Abuſes of it can be changed or remedied, but by the Houſe of Peers. And for this Reaſon, as well as many others, it would be wiſe and generous, by ſome Rules of their own, to give ſome Redreſs to the Complaints which are made upon this Occaſion. Whether this may be done by Reſtriction of Caſes that ſhall be admitted to come before them, as to Number or Quality; or by giving more Conſideration to the Opinion of the Judges, or Weight to their Voices; I leave to thoſe who better know the Conſtitutions and Forms of that

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Houſe than I do. But this muſt be allowed, That till the end of Q. *Elizabeth*'s Reign, the Peerage of *England* was very different from what it has been ſince, or is at preſent, by the Number and Quality of the Peers; and for that Reaſon, by the Credit they had in the Kingdom. For, beſides that they were antiently few, and of very Noble Families, they were generally poſſeſſed of great Eſtates, which rendred them leſs ſubject to Corruption: And Men were better content to have their Rights and Poſſeſſions determined by Perſons who had great ones of their own to loſe, and which they were in danger of by the ill Adminiſtration of their Offices.

Now, beſides the Points of Right or Antiquity, and ſome others a little controverted between the Lords and Commons, the vulgar Complaints againſt the preſent Exerciſe of this Judicature, are; Firſt, the Number of the Peers being very great, in Proportion to what it formerly was; then, the Youth of ſo many Peers as ſit in Judgment upon the weightieſt Cauſes, wherein Knowledge and Experience ſeem neceſſary to judge; and the laſt, That ſo many in that Houſe have very ſmall, and ſome perhaps no Eſtate of Land in *England*, contrary to the Original Inſtitution.

The two firſt of theſe Complaints might be remedied, if the Lords ſhould pleaſe to make it

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an Order of their Houſe, That no Perſon ſhould have a Voice in the Judgment of any Cauſe, before he were Thirty Years of Age. The laſt cannot be remedied otherwiſe than by Courſe of Time, and a fixed Reſolution in the Crown to create no Baron who ſhall not at the ſame time entail Four thouſand Pounds a Year upon that Honour whilſt it continues in his Family; a Viſcount Five? an Earl, Six; a Marquis, Seven; and a Duke, Eight. By this the Reſpect and Honour of the Peerage of *England* would be in ſome meaſure reſtored, not only in Points that concern their Judicature, but in that Intereſt and Influence among the People, by which they have often been ſo great a Support to the Crown

in the Reigns of wiſe and good Kings, and to the Liberties of the People in the unfortunate Times of weak Princes, or evil and ambitious Miniſters.

Theſe Speculations, how imaginary ſoever, are at leaſt grounded upon the true, general, and perpetual Intereſt of the Nation, without any Regards of Parties and Factions, of the Neceſſities of particular Times or Occaſions of Government. And ſuch conſtant Intereſts of *England* there are, which laſt through all Succeſſions of Kings, or Revolutions of State. Of this Kind, and the moſt general as well as moſt neceſſary, are, The Greatneſs of our Naval Forces; the Balance of our Neighbouring Powers; and our own

Union,

Union, by the Extinction of Factions among us. For our Nation is too great, and too brave, to be ruined by any but it ſelf: and if the Number and Weight of it roll one way, upon the greateſt Changes that can happen, yet *England* will ſtill be ſafe; which is the End of all Publick Inſtitutions, as it was of the *Roman* Laws; *Salus populi ſuprema lex eſto.* To this, all differing Opinions, Paſſions and Intereſts ſhould ſtrike Sail, and like proud ſwelling Streams, though running different Courſes, ſhould yet all make haſte into the Sea of Common Safety, from whence their Springs are ſaid to be derived; and which would otherwiſe overflow and lay waſte the Countries where they paſs. Without this

Pretence

Pretence at leaſt, no Faction would ever ſwell ſo high as to endanger a State; for all of them gain their Power and Number to their Party, by pretending to be derived from Regards of Common Safety, and of tending towards it in the ſureſt or directeſt Courſe.

The Compariſon between a State and a Ship, has been ſo illuſtrated by Poets and Orators, that 'tis hard to find any point wherein they differ; and yet they ſeem to do it in this, That in great Storms and rough Seas, if all the Men and Lading roll to one ſide, the Ship will be in danger of overſetting by their Weight: But on the contrary in the Storms of a State, if the Body of the People, with

with the Bulk of Eſtates, roll all one Way, the Nation will be ſafe. For the reſt, the Similitude holds, and happens alike to the one and to the other. When a Ship goes to Sea, bound to a certain Port, with a great Cargo, and a numerous Crew who have a Share in the Lading as well as Safety of the Veſſel; let the Weather and the Gale be never ſo fair, yet if in the Courſe ſhe ſteers, the Ships Crew apprehend they ſee a Breach of Waters, which they are ſure muſt come from Rocks or Sands, that will endanger the Ship unleſs the Pilot changes his Courſe: If the Captain, the Maſter, and Pilot, with ſome other of the Officers, tell them they are Fools or ignorant and not fit to adviſe; That there is no danger, and it

belongs

belongs to themſelves to ſteer what Courſe they pleaſe, or judge to be ſafe; and that the buſineſs of the Crew is only to obey; If however the Crew perſiſt in their Apprehenſions of the Danger, and the Officers of the Ship in the Purſuit of their Courſe, till the Seamen will neither ſtand to their Tackle, hand Sails, or ſuffer the Pilot to ſteer as he pleaſes; what can become of this Ship, but that either the Crew muſt be convinced by the Captain and Officers, of their Skill and Care, and Safety of their Courſe; or theſe muſt comply with the common Apprehenſions and Humours of the Seamen: or elſe they muſt come at laſt to fall together by the Ears, and ſo throw one another over-board,

and

and leave the Ship in the Direction of the Strongeſt, and perhaps to periſh, in caſe of hard Weather, for want of Hands.

Juſt ſo in a State, Diviſions of Opinion, though upon Points of common Intereſt or Safety, yet if purſued to the Height, and with Heat or Obſtinacy enough on both ſides, muſt end in Blows and Civil Arms, and by their Succeſs leave all in the Power of the ſtrongeſt, rather than the wiſeſt or the beſt Intentions; or perhaps expoſe it to the laſt Calamity of a foreign Conqueſt. But nothing beſides the Uniting of Parties upon one common Bottom, can ſave a State in a Tempeſtuous Seaſon; and every one, both of the Officers and Crew,

Crew, are equally concerned in the Safety of the Ship, as in their own, ſince in that alone theirs are certainly involved.

And thus I have done with theſe idle politick Viſions, and at the ſame time with all Publick Thoughts as well as Employments: Very ſorry that the Speculations of my Mind, or Actions of my Life, have been of no greater Service to my Country, which no Man, I am ſure, has loved better, or eſtemed more; tho' my own Temper, and the Diſtempers of our Nation, prevailed with me to leave their Service ſooner than perhaps was either neceſſary for me, or common with other Men. But my Age now, as well as my Temper and long fixed Re-

ſolutions,

ſolutions, has made me unfit for any farther Flights; which I leave to younger and abler Perſons: Wiſhing them the ſame Intentions and greater Succeſſes, and Conjunctures more favourable to ſuch Publick and Generous Thoughts and Deſigns.

ESSAY, II.

Eſſay II.

OF

HEALTH

AND

LONG-LIFE.

ESSAY II.

OF

HEALTH

AND

LONG-LIFE.

OF HEALTH AND LONG-LIFE.

I Can truly ſay, that of all the Paper I have blotted, which has been a great deal in my time; I have never written any thing for the Publick without the Intention of ſome Publick Good. Whether I have ſucceeded or no, is not my Part to judge; and others, in what they tell me, may deceive either

me or themſelves. Good Intentions, are at leaſt the Seed of good Actions; and every Man ought to ſow them, and leave it to the Soil and the Seaſons, whether they come up or no, and whether He, or any other gathers the Fruit.

I have choſen thoſe Subjects of theſe Eſſays, wherein I take Human Life to be moſt concerned, and which are of moſt common Uſe, or moſt neceſſary Knowledge; and wherein, though I may not be able to inform Men more than they know, yet I may perhaps give them the Occaſion to conſider more than they do.

This is a ſort of Inſtruction that no Man can diſlike, ſince it comes from Himſelf, and is made without Envy or Fear,

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Conſtraint or Obligation, which make us commonly diſlike what is taught us by others. All Men would be glad to be their own Maſters, and ſhould not be ſorry to be their own Scholars, when they pay no more for their Learning than their own Thoughts, which they have commonly more ſtore of about them than they know what to do with; and which if they do not apply to ſomething of good Uſe, nor employ about ſomething of ill, they will trifle away upon ſomething vain or impertinent: Their Thoughts will be but making Dreams, as their Dreams are ſleeping Thoughts. Yet of all ſorts of Inſtructions, the beſt is gained from our own Thoughts, as well as Experience: For though a Man may grow Learned by

other Mens Thoughts, yet He will grow Wiſe or Happy only by his own; the Uſe of other Mens towards theſe Ends, is but to ſerve for ones own Reflections; otherwiſe, they are but like Meat, ſwallowed down for Pleaſure or Greedineſs, which only charges the Stomach, or fumes into the Brain, if it be not well digeſted, and thereby turned into the very Maſs or Subſtance of the Body that receives it.

Some Writers in caſting up the Goods moſt deſireable in Life, have given them this Rank; Health, Beauty, and Riches. Of the firſt I find no Diſpute; but to the two others, much may be ſaid: For Beauty is a Good that makes others Happy, rather than ones ſelf; and how Riches ſhould claim ſo high a Rank, I can-

cannot tell, when ſo great, ſo wiſe, and ſo good a part of Mankind, have in all Ages preferred Poverty before them. The *Therapeutæ* and *Ebionites* among the *Jews*; the primitive Monks and modern Fryers among Chriſtians; ſo many *Derviſes* among the *Mahometans*; the *Brachmans* among the *Indians*; and all the ancient Philoſophers: Who, whatever elſe they differed in, agreed in this, of deſpiſing Riches; and at beſt eſteeming them, an unneceſſary Trouble or Encumbrance of Life. So that whether they are to be reckoned among Goods or Evils, is yet left in Doubt.

When I was young, and in ſome idle Company, it was propoſed, that every one ſhould tell what their three Wiſhes ſhould

be, if they were ſure to be granted: Some were very pleaſant, and ſome very extravagant. Mine were, Health, and Peace, and fair Weather. Which, though out of the way among young Men, yet perhaps might paſs well enough among old. They are all of a Strain: For, Health in the Body is like Peace in the State, and Serenity in the Air. The Sun, in our Climate at leaſt, has ſomething ſo reviving, that a fair Day is a kind of a ſenſual Pleaſure, and of all others the moſt innocent.

Peace is a publick Bleſſing, without which, no Man is ſafe in his Fortunes, his Liberty, or his Life: Neither Innocence or Laws, are a Guard or Defence; no Poſſeſſions are enjoyed but in Danger or Fear, which equal-

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ly loſe the Pleaſure and Eaſe of all that Fortune can give us. Health is the Soul that animates all Enjoyments of Life, which are fade and taſtleſs, if not dead, without it. A Man ſtarves at the beſt and the greateſt Tables, makes Faces at the nobleſt and moſt delicate Wines, is old and impotent in *Seraglioes* of the moſt ſparkling Beauties, poor and wretched in the midſt of the greateſt Treaſures and Fortunes: With common Diſeaſes, Strength grows decrepit, Youth loſes all Vigor, and Beauty all Charms; Muſick grows harſh, and Converſation diſagreeable; Palaces are Priſons, or of equall Confinement; Riches are uſeleſs; Honour and Attendance are cumberſom; and Crowns themſelves are a Burthen; But if Diſeaſes are pain-

painful and violent, they equal all Conditions of Life, make no difference between a Prince and a Beggar; and a Fit of the Stone or the Cholick, puts a King to the Rack, and makes him as miſerable as He can do the meaneſt, the worſt, and moſt criminal of his Subjects.

To know that the Paſſions or Diſtempers of the Mind make our Lives unhappy, in ſpight of all Accidents and Favours of Fortune, a Man perhaps muſt be a Philoſopher; and requires much Thought, and Study, and deep Reflections. To be a *Stoick*, and grow inſenſible of Pain, as well as Poverty or Diſgrace, one muſt be perhaps ſomething more or leſs than a Man; renounce common Nature, oppoſe common Truth and conſtant Expe-

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rience. But there needs little Learning or Study, more than common Thought and Obſervation, to find out, that ill Health loſes not only the Enjoyments of Fortune, but the Pleaſures of Senſe, and even of Imagination, and hinders the common Operations both of Body and Mind from being eaſy and free. Let Philoſophers reaſon and differ about the Chief Good or Happineſs of Man: Let them find it where they can, and place it where they pleaſe: But there is no Miſtake ſo groſs, or Opinion ſo impertinent (how common ſoever) as to think, Pleaſures ariſe from what is without us, rather than from what is within; from the Impreſſion given us of Objects, rather than from the Diſpoſition of the Or-

gans

gans that receive them: The various Effects of the ſame Objects upon different Perſons, or upon the ſame Perſons at different times, make the contrary moſt evident. Some Diſtempers make Things look Yellow; others double what we ſee; the commoneſt alter our Taſts and our Smells; and the very foulneſs of Ears changes Sounds. The difference of Tempers as well as of Age, may have the ſame Effect, by the many Degrees of Perfection or Imperfection in our original Tempers, as well as of Strength or Decay, from the differences of Health and of Years. From all which, 'tis eaſy, without being a great Naturaliſt, to conclude, that our Perceptions are formed, and our Imaginations raiſed upon them, in a very great meaſure,

by

by the Diſpoſitions of the Organs, thro' which the ſeveral Objects make their Impreſſions; and that theſe vary acording to the different Frame and Temper of the others; as the Sound of the ſame Breath paſſing through an Oaten Pipe, a Flute, or a Trumpet.

But to leave Philoſophy, and return to Health. Whatever is true in point of Happineſs, depending upon the Temper of the Mind; 'tis certain that Pleaſures depend upon the Temper of the Body; and that to enjoy them, a Man muſt be well himſelf, as the Veſſel muſt be ſound to have your Wine ſweet; for otherwiſe, let it be never ſo pleaſant and ſo generous, it loſes the Taſt; and pour in never ſo much, it all turns ſour,

and

and were better let alone. Whoever will eat well, muſt have a Stomach: Who will reliſh the Pleaſure of Drinks, muſt have his Mouth in taſt: Who will enjoy a beautiful Woman, muſt be in Vigor himſelf: Nay, to find any Felicity, or take any Pleaſure in the greateſt Advantages of Honour and Fortune, a Man muſt be in Health. Who would not be covetous, and with Reaſon, if this could be purchaſed with Gold? Who not Ambitious, if it were at the command of Power, or reſtored by Honour? But alas! a *White Staff* will not help Gouty Feet to walk, better than a common Cane; nor a *Blue Ribband* bind up a Wound ſo well as a Fillet. The Glitter of Gold or of Diamonds, will but hurt ſore Eyes, inſtead

of

of curing them: And an aking Head will be no more eaſed by wearing a Crown, than a common Night-cap.

If Health be ſuch a Bleſſing, and the very Source of all Pleaſure, it may be worth the Pains to diſcover the Regions where it grows, the Springs that feed it, the Cuſtoms and Methods by which 'tis beſt cultivated and preſerved. Towards this end, it it will be neceſſary to conſider the Examples or Inſtances we meet with of Health, and long Life, which is the conſequence of it; and to obſerve the Places, the Cuſtoms, and the Conditions of thoſe, who enjoyed them in any Degree extraordinary; from whence we may beſt gueſs at the Cauſes, and make the trueſt Concluſions,

Of

Of what paſſed before the Flood, we know little from Scripture it ſelf, beſides the Length of their Lives. So as I ſhall only obſerve upon that Period of Time, that Men are thought neither to have eat Fleſh nor drunk Wine before it ended. For, to *Noah*, firſt ſeems to have been given the Liberty of feeding upon living Creatures, and the Prerogative of planting the Vine. Since that Time, we meet with little mention of very long Lives, in any Stories, either Sacred or Prophane, beſides the *Patriarchs* of the *Hebrews*, the *Brachmans* among the old *Indians*; and the *Brazilians*, at the time that Country was diſcovered by the *Europeans*: Many of theſe were ſaid then to have lived two hundred, ſome three hundred Years.

Years. The ſame Terms of Life, are attributed to the old *Brachmans*; and how long thoſe of the *Patriarchs* were, is recorded in Scripture. Upon all theſe, I ſhall obſerve, that the *Patriarchs* Abodes were not in Cities, but in open Countries and Fields: That their Lives were Paſtoral, or employed in ſome ſorts of Agriculture: That they were of the ſame Race, to which their Marriages were generally confined: That their Diet was ſimple as that of the Ancients is generally repreſented; among whom Fleſh or Wine was ſeldom uſed, but at Sacrifices or ſolemn Feaſts. The *Brachmans* were all of the ſame Races; lived in Fields and in Woods, after the Courſe of their Sudies was ended, and fed only upon Rice, Milk, or Herbs.

The *Brazilians*, when firſt diſcovered, lived the moſt natural original Lives of Mankind, ſo frequently deſcribed in ancient Countries, before Laws, or Property, or Arts, made entrance among them: And ſo their Cuſtoms may be concluded to have been yet more ſimple, than either of the other two. They lived without Buſineſs or Labour, further than for their neceſſary Food, by gathering Fruits, Herbs, and Plants: They knew no Drink but Water; were not tempted to eat nor drink, beyond common Thirſt or Appetite; were not troubled with either Publick or Domeſtick Cares, nor knew any Pleaſures, but the moſt ſimple and natural.

From all theſe Examples and Cuſtoms, it may probably be con-

concluded; that the common Ingredients of Health and long Life (where Births are not impar'd from the Conception, by any derived Infirmities of the Race they come from) are; great Temperance, open Air, eaſy Labour, little Care, Simplicity of Diet, rather Fruits and Plants than Fleſh, which eaſier corrupts; and Water which preſerves the radical Moiſture, without too much increaſing the radical Heat: Whereas Sickneſs, Decay, and Death, proceed commonly from the one preying too faſt upon the other, and at length, wholly extinguiſhing it.

I have ſometimes wondred, that the Regions of ſo much Health and ſo long Lives, were all under very hot Climates;

whereas the more temperate are allowed to produce the ſtrongeſt and moſt vigorous Bodies. But weaker Conſtitutions may laſt as long as the ſtrong, if better preſerv'd from Accidents: So, *Venice*-Glaſs as long as an earthen Pitcher, if carefully kept: And for one Life that ends by meer Decay of Nature or Age, Millions are intercepted by Accidents from without, or Diſeaſes within; by untimely Deaths, or Decays, from the Effects of Exceſs and Luxury, immoderate Repletion or Exerciſe; the preying of our Minds upon our Bodies by long Paſſions, or conſuming Cares, as well as thoſe Accidents which are called violent. Men are perhaps moſt betrayed to all theſe Dangers, by great Strength and Vigour of Conſtitu-

ſtitution, by more Appetite and larger Fare in colder Climates: In the warm, Exceſſes are found more pernicious to Health, and ſo more avoided: And if Experience and Reflection do not cauſe Temperance among them, yet it is forced upon them by the Faintneſs of Appetite. I can find no better Account, of a Story Sir *Francis Bacon* tells of a very old Man, whoſe Cuſtoms and Diet he inquired: But He ſaid, He obſerved none, beſides, eating before he was hungry, and drinking before he was dry; for by that Rule, He was ſure never to eat or drink much at a time. Beſides, the Warmth of Air keeps the Pores open, and by continual Perſpiration breaths out thoſe Humours which breed moſt Diſeaſes, if in cooler Cli-

mates it be not helpt by Exerciſe. And this I take to be the Reaſon of our *Engliſh* Conſtitutions, finding ſo much Benefit by the Air of *Mompelier*, eſpecially in long Colds or Conſumptions, or other lingring Diſeaſes. Tho' I have known ſome who attributed the reſtoring of their Health there, as much to the Fruits as the Air of that Place.

I know not, whether there may be any thing in the Climat of *Brazil*, more propitious to Health than in other Countries. For, beſides what was obſerved among the Natives upon the firſt *Europæan* Diſcoveries: I remember *Don Franciſco de Melo*, a *Portugal* Ambaſſador in *England*, told me, it was frequent in His Country for Men ſpent with Age or other Decays, ſo as they could

could not hope for above a Year or two of Life, to ſhip themſelves away in a *Brazil* Fleet, and after their Arrival there, to go on a great length, ſometime of twenty or thirty Years, or more, by the force of that Vigour they recovered with that Remove. Whether ſuch an Effect might grow from the Air or the Fruits of that Climat, or by approaching nearer the Sun, which is the Fountain of Life and Heat, when their Natural Heat was ſo far decayed: Or whether the piecing out of an old Man's Life were worth the Pains, I cannot tell: Perhaps the Play is not worth the Candle.

I do not remember either in Story, or modern Obſervation, any Examples of long Life common to any Parts of *Europe*;

which the Temper of the Climate has probably made the Scene of Luxury and Exceſſes in Diet. *Greece* and *Rome* were of old celebrated, or rather defamed for thoſe Cuſtoms, when they were not known in *Aſia* nor *Africk*: And how guilty our colder Climates are, in this Point, beyond the warmer of *Spain* and *Italy*, is but too well known. It is common among *Spaniards* of the beſt Quality, not to have taſted pure Wine at forty Years old. 'Tis an Honour to their Laws, that a Man loſes his Teſtimony who can be proved once to have been Drunk. And I never was more pleaſed with any Reply, than that of a *Spaniard*; who having been asked, whether He had a good Dinner at a Friend's Houſe, ſaid, *Si ſennor a via*

via ſabrado: Yes Sir, for there was ſomething left. The great Trade in *Italy*, and Reſort of Strangers, eſpecially of *Germans*, has made the uſe of Wine ſomething more frequent there, though not much among the Perſons of Rank, who are obſerved to live longer at *Rome* and *Madrid*, than in any other Towns of *Europe*, where the Qualities of the Air force them upon the greateſt Temperance, as well as Care and Precaution. We read of many Kings very long liv'd in *Spain*; one I remember that reigned above ſeventy Years. But *Philip de Comines* obſerves, that none in *France* had lived to threeſcore, from *Charlemain*'s Time to that of *Lewis* the eleventh: Whereas in *England*, from the Conqueſt to the end of Queen *Elizabeth*, (which

(which is a much ſhorter Period of Time) there have reigned five Kings and one Queen, whereof two lived ſixty five Years, two ſixty eight, and two reached at leaſt the ſeventieth Year of their Age. I wondred upon this Subject when Monſieur *Pompone*, *French* Ambaſſador in my time at the *Hague*, a Perſon of great Worth and Learning as well as Obſervation, told me there, that in his Life he had never heard of any Man in *France* that arriv'd at a hundred Years: And I could imagine no Reaſon for it, unleſs it be, that the Excellence of their Climat, ſubject neither to much Cold nor Heat, gave them ſuch a Livelineſs of Temper and Humour, as diſpoſed them to more Pleaſures of all Kinds, than in other Countries.

And

And I doubt Pleaſures too long continued, or rather too frequently repeated, may ſpend the Spirits, and thereby Life too faſt, to leave it very long: Like blowing a Fire too often, which makes it indeed Burn the better, but Laſt the leſs. For as Pleaſures periſh themſelves in the uſing, like Flowers that fade with gathering; ſo 'tis neither natural nor ſafe to continue them long, to renew them without Appetite, or ever to provoke them by Arts or Imagination, where Nature does not call; who can beſt tell us, when and how much we need, or what is good for us, if we were ſo wiſe as to conſult her. But a ſhort Life and a merry carries it, and is without doubt better than a long with Sorrow or Pain.

For

For the Honour of our Climat, it has been obſerved by ancient Authors, that the *Britains* were longer liv'd than any other Nation to them known. And in modern Times there have been more and greater Examples of this kind, than in any other Countries of *Europe*. the Story of old *Parr* is too late to be forgotten by many now alive; who was brought out of *Darbyſhire* to the Court in King *Charles* the Firſt's time, and lived to a hundred and fifty three Years old; and might have, as was thought, gone further, if the change of Country Air and Diet for that of the Town, had not carried Him off, perhaps untimely at that very Age. The late *Robert* Earl of *Leiceſter*, who was a Perſon of great Learning and Obſervation, as well

well as of Truth; told me ſeveral Stories very extraordinary upon this Subject: One, of a Counteſs of *Deſmond*, married out of *England* in *Edward* the Fourth's Time; and who lived far in King *James* his Reign; and was counted to have died ſome Years above a hundred and forty: at which Age ſhe came from *Briſtol* to *London*, to beg ſome Relief at Court; having long been very poor, by the Ruin of that *Iriſh* Family into which ſhe was married.

Another He told me, was, of a Beggar at a Bookſellers Shop where he was, ſome Weeks after the Death of Prince *Henry*: And obſerving thoſe that paſſed by, He was ſaying to his Company, that never ſuch a Mourning had been ſeen in *England*: This Beggar ſaid,

no,

no, never ſince the Death of Prince *Arthur*: My Lord *Leiceſter* ſurpriz'd, ask'd what ſhe meant, and whether ſhe remembred it: She ſaid, very well: And upon His more curious Enquiry, told Him that Her Name was *Rainsford*, of a good Family in *Oxfordſhire*: That when She was about twenty Years old, upon the Falſeneſs of a Lover She fell deſtracted; how long She had been ſo, nor what paſſed in that Time, She knew not: That when She was thought well enough to go abroad, She was fain to beg for Her Living: That She was ſometime at this Trade, before She recovered any Memory of what She had been, or where bred: That when this Memory returned, She went down into Her Country, but hardly found the

Memo-

Memory of any of Her Friends She had left there; and ſo returned to a Pariſh in *Southwark*, where She had ſome ſmall Allowance among other Poor, and had been for many Years; and once a Week walked into the City, and took what Alms were given her. My Lord *Leiceſter* told me, He ſent to inquire at the Pariſh, and found their Account agree with the Woman's: Upon which He order'd Her to call at His Houſe once a Week, which She did for ſome Time; after which He heard no more of Her. This Story raiſed ſome Diſcourſe upon a Remarque of ſome in the Company; That mad People are apt to live long. They alledged Examples of their own Knowledge: But the Reſult was, that if it were true, it muſt proceed

ceed from the Natural Vigour of their Tempers, which disposed them to Passions so violent, as ended in Frenzies: And from the great Abstinence and Hardships of Diet they are forced upon by the Methods of their Cure, and Severity of those who had them in Care; no other Drink but Water being allowed them, and very little Meat.

The last Story I shall mention from that Noble Person, upon this Subject, was of a Morrice-Dance in *Herefordshire*; whereof He said, He had a Pamphlet still in His Library, written by a very ingenious Gentleman of that County: And which gave an Account, how such a Year of King *James* his Reign, there went about the Country a Sett of Morrice-Dancers, composed of ten Men

Men who danced, a Maid *Marian*, and a Tabor and Pipe: And how theſe twelve one with another made up twelve hundred Years. 'Tis not ſo much, that ſo many in one ſmall County ſhould live to that Age, as that they ſhould be in Vigour and in Humour to Travel and to Dance.

I have in my Life met with two of above a hundred and twelve; whereof the Woman had paſſed her Life in Service; and the Man in common Labour, till He grew old and fell upon the Pariſh. But I met with one who had gone a much greater Length, which made me more curious in my Enquiries. 'Twas an old Man who begged uſually at a lonely Inn upon the Road in *Staffordſhire*; who told me, He was a hundred twenty four Years

old : That he had been a Soldier in the *Cales* Voyage under the Earl of *Eſſex*, of which He gave me a ſenſible Account. That after his Return, He fell to labour in his own Pariſh, which was about a Mile from the Place where I met Him. That He continued to work till a hundred and twelve, when He broke one of his Ribs, by a Fall from a Cart, and being thereby diſabled, He fell to beg. This agreeing with what the Maſter of the Houſe told me, was reported and believed by all His Neighbours : I asked him what his uſual Food was ; He ſaid, Milk, Bread, and Cheeſe, and Fleſh when it was given him. I asked what he uſed to drink ; He ſaid, O Sir, we have the beſt Water in our Pariſh that is in all the

Neigh-

Neighbourhood: Whether He never drank any thing elſe? He ſaid, Yes, if any Body gave it him, but not otherwiſe: And the Hoſt told me, He had got many a Pound in his Houſe, but never ſpent one Penny. I asked if He had any Neighbours as old as He; and He told me, but one, who had been his Fellow Soldier at *Cales*, and was three Years older; but he had been moſt of his time in a good Service, and had ſomething to live on now he was old.

I have heard, and very credibly, of many in my Life, above a hundred Years old, brought as Witneſſes upon Trials of Titles, and Bounds of Land: But have obſerved moſt of them to have been of *Darbyſhire*, *Staffordſhire*, or *Yorkſhire*,

and none above the Rank of common Farmers. The oldeſt I ever knew any Perſons of Quality, or indeed any Gentleman either at home or abroad, was fourſcore and twelve. This added to all the former Recites or Obſervations, either of long-lived Races or Perſons in any Age or Country, makes it eaſy to conclude, that Health and Long-life are uſually Bleſſings of the Poor, not of the Rich, and the Fruits of Temperance, rather than of Luxury and Exceſs. And indeed if a rich Man does not in many Things live like a Poor, He will certainly be the worſe for His Riches: If He does not uſe Exerciſe, which is but voluntary Labour; if He does not reſtrain Appetite by Choice, as the other does by Ne-

Neceſſity. If He does not practiſe ſometimes even Abſtinence and Faſting, which is the laſt Extream of Want and Poverty: If His Cares and his Troubles encreaſe with his Riches, or His Paſſions with his Pleaſures; He will certainly impair in Health, whilſt he improves his Fortunes, and loſe more than He gains by the Bargain; ſince Health is the beſt of all human Poſſeſſions, and without which, the reſt are not reliſhed or kindly enjoyed.

It is obſervable in Story, that the ancient Philoſophers lived generally very long; which may be attributed to their great Temperance, and their Freedom from common Paſſions, as well as Cares of the World. But the Fryers in many Orders ſeem to equal them in all theſe, and

yet are not obſerved to live long: So as ſome other Reaſon may be aſſigned: I can give none, unleſs it be the great and conſtant Confinement of the laſt, and Liberty of the others: I mean not only that of their Perſons to their Cloiſters, (which is not univerſal among them) but their Condition of Life, ſo tied to Rules, and ſo abſolutely ſubject to their Superiours Commands, beſides, the very Confinement of their Minds and Thoughts to a certain Compaſs of Notions, Speculations and Opinions. The Philoſophers took the greateſt Liberty that could be; and allowed their Thoughts, their Studies, and Inventions, the moſt unconfined Range over the whole Univerſe. They both began and continued their Profeſſi-

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on and Condition of Life at their own Choice, as well as their Abodes. Whereas among the Fryers, though they may be voluntary at firſt, yet after their Vows made, they grow neceſſary, and thereby conſtrained. Now 'tis certain, that as nothing damps or depreſſes the Spirits like great Subjection or Slavery, either of Body or Mind; ſo nothing nouriſhes, revives and fortifies them like great Liberty. Which way poſſibly enter among other Reaſons, of what has been obſerved about long Life, being found more in *England*, than in others of our Neighbour Countries.

Upon the general and particular Surveys already made, it may ſeem that the mountainous or barren Countries are uſually

the Scenes of Health and Long-life: That they have been found rather in the Hills of *Paleſtine* and *Arcadia*, than in the Plains of *Babylon* or of *Theſſaly*: And among us in *England*, rather upon the Peak of *Darbyſhire*, and the Heaths of *Staffordſhire*, than the fertile Soils of other Counties, that abound more in People and in Riches. Whether this proceeds from the Air being clearer, of groſs and damp Exhalations, or from the meaner Condition, and thereby harder Fare, and more ſimple Diet; or from the ſtronger Nouriſhment of thoſe Grains and Roots which grow in dry Soils; I will not determine: But think it is evident from common Experience, that the Natives and Inhabitants of hilly and barren Countries, have

not only more Health in generall, but alſo more Vigour than thoſe of the Plains, or fertile Soils; and uſually exceed them even in Size and Stature. So the largeſt Bodies of Men that are found in theſe Parts of *Europe*, are, the *Switzers*, the *Highlanders* of *Scotland*, and the Northern *Iriſh*. I remember King *Charles* the ſecond (a Prince of much and various Knowledge, and curious Obſervation) upon this Subject, falling in Diſcourſe, asked me, what could be the Reaſon, that in mountainous Countries the Men were commonly larger, and yet the Cattle of all ſorts ſmaller than in others. I could think of none, unleſs it were, that Appetite being more in both, from the Air of ſuch Places, it hapned,

that

that by the Care of Parents in the Education of Children, theſe ſeldom wanted Food of ſome ſort or other, enough to ſupply Nature, and ſatisfie Appetite, during the Age of their Growth, which muſt be the greater, by the Sharpneſs of Hunger, and Strength of Digeſtion in drier Airs: For Milk, Roots, and Oats, abound in ſuch Countries, though there may be Scarcity of other Food or Grain. But the Cattle, from the Shortneſs of Paſture and of Fodder, have hardly enough to feed in Summer; and very often want in Winter, even neceſſary Food for Suſtenance of Life; many are ſtarved, and the reſt ſtunted in their Growth, which after a certain Age never advances. Whether this be a good Reaſon, or

a better may be found; I believe one Part of it will not be conteſted by any Man that tries; which is, that the open dry Air of hilly Countries gives more Stomach than that of Plains and Vallies, in which Cities are commonly built, for the Convenience of Water, of Trade, and the Plenty of Fruits and Grains produced by the Earth, with much greater Increaſe and leſs Labour, in ſofter than in harder Grounds. The Faintneſs of Appetite in ſuch Places, eſpecially in great Cities, makes the many Endeavours to relieve and provoke it by Art, where Nature fails: And this is one great Ground of Luxury, and ſo many, and various, and extravagant Inventions to heighten and improve it: Which may ſerve perhaps for ſome Refine-

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ment in Pleaſure ; but not at all, for any Advantages of Health or of Life: On the contrary ; all the great Cities, celebrated moſt, by the Conçourſe of Mankind, and by the Inventions and Cuſtoms of the greateſt and moſt delicate Luxury, are the Scenes of the moſt frequent and violent Plagues, as well as other Diſeaſes. Such are in our Age, *Grand-Cairo*, *Conſtantinople*, *Naples*, and *Rome* ; though the exact and conſtant Care in this laſt, helps them commonly to eſcape better than the others.

This introduces the Uſe, and indeed the Neceſſity of Phyſick in great Towns and very populous Countries ; which, remoter and more barren or deſolate Places are ſcarce acquainted with. For in the Courſe of common

Life,

Life, a Man muſt either often Exerciſe, or Faſt, or take Phyſick, or be ſick; and the Choice ſeems left to every one as he likes. The two firſt are the beſt Methods and Means of preſerving Health: The Uſe of Phyſick is for reſtoring it, and curing thoſe Diſeaſes which are generally cauſed by the Want or Neglect of the others: But is neither neceſſary, nor perhaps uſeful for Confirming Health, or to the Length of Life; being generally a Force upon Nature; though the End of it ſeems to be rather Aſſiſting Nature, than Oppoſing it in its Courſe.

How ancient, how general the Study or Profeſſion of this Science has been in the World, and how various the Practice, may be worth a little Enquiry and Ob-

Obſervation, ſince it ſo nearly concerns our Healths and Lives. *Greece* muſt be allowed to have been the Mother of this, as much or more than of other Sciences, moſt whereof were tranſplanted thither from more ancient and more Eaſtern Nations. But this ſeems to have firſt riſen there, and with good Reaſon : For *Greece* having been the firſt Scene of Luxury we meet with in Story, and having thereby occaſioned more Diſeaſes, ſeemed to owe the World that Juſtice of providing the Remedies. Among the more ſimple and original Cuſtoms and Lives of other Nations, it entred late, and was introduced by the *Grecians*. In Ancient *Babylon*, how great and populous ſoever, no Phyſicians were known, nor other Methods

for

for the Cure of Diſeaſes, beſides Abſtinence, Patience, Domeſtick Care; or when theſe ſucceeded not, expoſing the Patient in the Market, to receive the Inſtruction of any Perſons that paſſed by, and pretended by Experience or Enquiries, to have learned any Remedies for ſuch an Ilneſs. The *Perſian* Emperors ſent into *Greece* for the Phyſicians they needed, upon ſome Extremity at firſt, but afterwards kept them, reſiding with them. In old *Rome* they were long unknown; and after having enter'd there, and continu'd for ſome Time, they were all baniſh'd, and return'd not in many Years, till their Fondneſs of all the *Grecian* Arts and Cuſtoms, reſtored this, and introduced all the reſt among them; where they continu'd

tinu'd in Uſe and Eſteem, during the Greatneſs of that Empire. With the Riſe and Progreſs of the fierce Northern Powers and Arms; This, as well as all other Learning, was in a manner extinguiſht in *Europe*. But when the *Saracen* Empire grew to ſuch a Height in the more Eaſtern and Southern Parts of the World: All Arts and Sciences, following the Traces of Greatneſs and Security in States or Governments, began to flouriſh there, and this among the reſt. The *Arabians* ſeem to have firſt retrieved and reſtored it in the *Mahometan* Dominions; and the *Jews* in *Europe*, who were long the chief Profeſſors of it in the *Gothick* Kingdoms; having been always a Nation very Mercurial, of great Genius and Ap-

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plication to all ſorts of Learning after their Diſperſion; till they were diſcouraged by the Perſecutions of their Religion, and their Perſons, among moſt of the Chriſtian States. In the vaſt Territories of *India*, there are few Phyſicians, or little eſteemed, beſides ſome *Europeans*, or elſe of the Race either of *Jews* or *Arabs*.

Through theſe Hands and Places, this Science has paſſed with greateſt Honour and Applauſe, Among others, it has been leſs uſed or eſteemed.

For the Antiquity of it, and Original in *Greece*, we muſt have Recourſe to *Æſculapius*, who lived in the Age before the *Trojan* War; and whoſe Son *Macaon* is mentioned to have aſſiſted there; but whether as a Phyſician or a

Surgeon, I do not find: How ſimple the Beginnings of this Art were, may be obſerved by the Story or Tradition, of *Æſculapius* going about the Country with a Dog and a She-Goat, always following him; both which He uſed much in His Cures: The firſt, for licking all ulcered Wounds; and the Goats Milk for Diſeaſes of the Stomach and the Lungs. We find little more recorded of either his Methods or Medicines; though He was ſo ſucceſful by His Skill, or ſo admir'd for the Novelty of His Profeſſion, as to have been honoured with Statues, eſteemed Son of *Apollo*, and worſhiped as a God.

Whoever was accounted the God of Phyſick, the Prince of this Science muſt be by all, I think,

think, allowed to have been *Hippocrates*. He flouriſhed in the time of the firſt renowned Philoſophers of *Greece*, (the chief of whom was *Democritus*) and His Writings are the moſt ancient of any that remain to Poſterity: For thoſe of *Democritus* and others of that Age, are all loſt, though many were preſerved till the time of *Antoninus Pius*, and perhaps ſomething later: And 'tis probable, were ſuppreſs'd by the pious Zeal of ſome Fathers, under the firſt Chriſtian Emperor. Thoſe of *Hippocrates* eſcaped this Fate of his Age, by being eſteemed ſo uſeful to Human Life, as well as the moſt excellent upon all Subjects he treats. For he was a great Philoſopher and Naturaliſt, before He began the Study of Phyſick, to which both thoſe,

are perhaps neceſſary. His Rules and Methods continued in Practice as well as Eſteem, without any Diſpute, for many Ages, till the time of *Galen*: And I have heard a great Phyſician ſay, that His Aphoriſms are ſtill the moſt certain and uncontroll'd of any that Science has produced. I will judge but of one, which in my Opinion has the greateſt Race and Height both of Senſe and Judgment, that I have read in ſo few Words, and the beſt expreſſed. *Ars longa, vita brevis, experientia fallax, occaſio præceps, judicium difficile.* By which alone, if no more remained of that admirable Perſon, we may eaſily judge how great a Genius He was, and how perfectly He underſtood both Nature and Art.

In

In the time of *Adrian*, *Galen* began to change the Practice and Methods of Phyſick, derived to that Age from *Hippocrates*; and thoſe of His new Inſtitution continue generally obſerved to our Time. Yet *Paracelſus* about two hundred Years ago, endeavoured to overthrow the whole Scheme of *Galen*, and introduce a new one of His own, as well as the uſe of Chymical Medicines: And has not wanted his Followers and Admirers ever ſince; who have in ſome meaſure compounded with the *Galeniſts*, and brought a mixt uſe of Chymical Medicines into the preſent Practice.

Doctor *Harvey* gave the firſt Credit, if not Riſe, to the Opinion about the Circulation of the Blood; which was expected

to bring in great and general Innovations into the whole Practice of Physick; but has had no such Effect. Whether the Opinion has not had the Luck to be so well believed as proved; Sense and Experience having not well agreed with Reason and Speculation: Or, whether the Scheme has not been pursued so far, as to draw it into Practice: Or, whether it be too fine to be capable of it, like some Propositions in the Mathematicks, how true and demonstrative soever; I will not pretend to determine.

These great Changes or Revolutions in the Physical Empire, have given Ground to many Attacks that have been made against it, upon the Score of its Uncertainty, by several wise and learn-

learned Men, as well as by many ignorant and malicious. *Montaigne* has written a great deal, and very ingeniouſly, upon this Point; and ſome ſharp *Italians*: And many Phyſicians are too free upon the Subject, in the Converſation of their Friends. But as the noble *Athenian* Inſcription told *Demetrius*; That He was in ſo much a God, as He acknowledged Himſelf to be a Man: So we may ſay of Phyſicians, that they are the greater, in ſo much as they know and confeſs the Weakneſs of their Art. 'Tis certain however, that the Study of Phyſick is not atchieved in any eminent Degree, without very great Advancements in other Sciences: So that whatever the Profeſſion is, the Profeſſors have been generally very

much esteemed upon that Account, as well as of their own Art, as the most learned Men of their Ages; and thereby shared with the two other great Professions in those Advantages most commonly valued, and most eagerly pursued; Whereof the Divines seem to have had the most Honour, the Lawyers the most Money, and the Physicians the most Learning. I have known in my time, at least five or six, that besides their general Learning, were the greatest Wits in the compass of my Conversation. And whatever can be said of the Uncertainty of their Art, or Disagreement of its Professors; They may, I believe, confidently undertake; That when Divines arrive at Certainty in their Schemes of Divinity; or Lawyers in those

of

of Law; Or Politicians in thoſe of Civil Government: The Phyſicians will do it likewiſe in the Methods and Practice of Phyſick: And have the Honour of finding out the univerſal Medicine, at leaſt as ſoon, as the Chymiſts ſhall the Philoſophers Stone.

The great Defects in this excellent Science, ſeem to me chiefly, to have proceeded from the Profeſſors Application, (eſpecially ſince *Galen*'s time) running ſo much upon Method, and ſo little upon Medicine; and in this to have addicted themſelves ſo much to Compoſition, and neglected too much the Uſe of Simples, as well as the Enquires and Records of Specifick Remedies.

Upon

Upon this Occaſion, I have ſometimes wondred, why a Regiſtry has not been kept in the Colledges of Phyſicians, of all ſuch as have been invented by any Profeſſors of every Age, found out by Study or by Chance, learned by Enquiry, and approved by their Practice and Experience. This would ſupply the want of Skill and Study: Arts would be improved by the Experience of many Ages, and derived by the Succeſſion of Anceſtors. As many Profeſſions are tied to certain Races in ſeveral Nations, ſo this of Phyſick has been in ſome; by which Parents were induced to the Cares of improving and augmenting their Knowledge, as others do their Eſtates; becauſe they were to deſcend to their Poſterity, and not

not die with themſelves, as Learning does in vulgar Hands. How many Methods as well as Remedies are loſt, for want of this Cuſtom in the Courſe of Ages! and which perhaps were of greater Effect, and of more common Benefit than thoſe that ſucceeding in their Places, have worn out the Memory of the former, either by Chance or Negligence, or different Humours of Perſons and Times.

Among the *Romans* there were four Things much in uſe, whereof ſome are ſo far out of Practice in ours, and other late Ages, as to be hardly known any more than by their Names: Theſe were, *Bathing*, *Fumigation*, *Friction*, and *Jactation*. The firſt, though not wholly diſuſed amongſt us, yet is turned out of the Service

of

of Health, to that of Pleaſure; but may be of excellent Effect in both. It not only opens the Pores, provokes Sweat, and thereby allays Heat; ſupples the Joints and Sinews; unwearies and refreſhes more than any thing, after too great Labour and Exerciſe: But is of great Effect in ſome acute Pains, as of the Stone and Cholick; and diſpoſes to Sleep, when many other Remedies fail. Nor is it improbable, that all good Effects of any Natural Baths may be imitated by the Artificial, if compoſed with Care and Skill of able Naturaliſts or Phyſicians.

Fumigation, or the Uſe of Scents, is not, that I know, at all practiſed in our Modern Phyſick, nor the Power and Virtues

of

of them conſidered among us. Yet they may have as much to do good, for ought I know, as to do harm, and contribute to Health as well as to Diſeaſes; which is too much felt by Experience in all that are Infectious, and by the Operations of ſome Poiſons that are received only by the Smell. How reviving as well as pleaſing ſome Scents of Herbs or Flowers are, is obvious to all: How great Virtues they may have in Diſeaſes, eſpecially of the Head, is known to few; but may be eaſily conjectured by any thinking Man. What is recorded of *Democritus*, is worth remarking, upon this Subject; That being ſpent with Age, and juſt at the Point of Death: and His Siſter bewailing, that He ſhould not live till the

Feaſt

Feaſt of *Ceres*, which was to be kept three or four Days after; He called for Loaves of new Bread to be brought Him, and with the Steam of them under His Noſe, prolonged His Life till the Feaſt was paſt, and then died. Whether a Man may live ſome time, or how long, by the Steam of Meat, I cannot tell: But the Juſtice was great, if not the Truth, in that Story of a Cook, who obſerving a Man to uſe it often in His Shop, and asking Money becauſe He confeſſed to ſave his Dinner by it; was adjudged to be paid by the chinking of his Coin. I remember, that walking in a long Gallery of the *Indian* Houſe at *Amſterdam*, where vaſt Quantities of Mace, Cloves, and Nutmegs were kept in great open Cheſts,

ranged

ranged all along one ſide of the Room; I found ſomething ſo reviving by the perfumed Air, that I took notice of it to the Company with me, which was a great deal; and they all were ſenſible of the ſame Effect. Which is enough to ſhew the Power of Smells and their Operations, both upon Health and Humour.

Friction is of great and excellent Uſe, and of very general Practice in the Eaſtern Countries, eſpecially after their frequent Bathings: It opens the Pores, and is the beſt way of all forced Perſpiration; is very proper and effectual in all Swellings and Pains of the Joints, or others in the Fleſh, which are not to be drawn to a Head and break: 'Tis a Saying among the *Indians*, that none

none can be much troubled with the Gout, who have Slaves enough to Rub them: And is the beſt Naturall Account of ſome Stories, I have heard of Perſons, who were ſaid to cure ſeveral Diſeaſes by Stroaking.

Jactations were uſed for ſome Amuſement and Allay in great and conſtant Pains; and to relieve that Intranquility which attends moſt Diſeaſes, and makes Men often impatient of lying ſtill in their Beds. Beſides, they help or occaſion Sleep, as we find, by the common Uſe and Experience of rocking froward Children in Cradles, or dandling them in their Nurſes Arms. I remember an old Prince *Maurice* of *Naſſau*, who had been accuſtomed to Hammocks in *Brazil*, and uſed them frequently

all

all His Life after, upon the Pains he ſuffered by the Stone or Gout; and thought He found Eaſe, and was allured to ſleep by the conſtant Motion or Swinging of thoſe airy Beds; which was aſſiſted by a Servant, if they moved too little, by the Springs upon which they hung.

In *Ægypt* of old, and at this time in *Barbary*, the general Method of Cures in moſt Diſeaſes, is by burning with a hot Iron: So as the Bodies of their Slaves are found often to have many Scars upon them, remaining of thoſe Operations. But this and other Uſes and Effects of Fire, I have taken Notice enough of, in an Eſſay upon the *Indian* Cure by *Moxa* in the Gout.

The antient Native *Iriſh*, and the *Americans*, at the Time of

the first *European* Discoveries and Conquests there, knew nothing of Physick beyond the Virtues of Herbs and Plants. And in this the most polish'd Nation agrees in a great measure with those that were esteemed most barbarous; and where the Learning and Voluptuousness are as great as were the native Simplicity and Ignorance of the others. For in *China*, though their Physicians are admirable in the Knowledge of the Pulse, and by that, in discovering the Causes of all inward Diseases; yet their Practice extends little further in the Cures, beyond the Methods of Diet, and the Virtues of Herbs and Plants, either inwardly taken, or outwardly applied.

In the Course of my Life, I have often pleas'd, or entertain'd my self with

with obſerving the various and fantaſtical Changes of the Diſeaſes generally complained of; and of the Remedies in common Vogue; Which were like Birds of Paſſage, very much ſeen or heard of at one Seaſon, and diſappeared at another, and commonly ſucceeded by ſome of a very different Kind. When I was very young, nothing was ſo much feared or talkt of as Rickets among Children, and Conſumptions among young People of both Sexes. After theſe, the Spleen came in play, and grew a formal Diſeaſe: Then the Scurvy, which was the general Complaint, and both were thought to appear in many various Guiſes. After theſe, and for a time, nothing was ſo much talkt of as the Ferment of the Blood; which

paſſed for the Cauſe of all ſorts of Ailments, that neither Phyſicians nor Patients knew well what to make of. And to all theſe, ſucceeded Vapours; which ſerve the ſame Turn, and furniſh Occaſion of Complaint among Perſons, whoſe Bodies or Minds ail ſomething, but they know not what: And among the *Chineſes* would paſs for Miſts of the Mind, or Fumes of the Brain, rather than Indiſpoſitions of any other Parts. Yet theſe employ our Phyſicians, perhaps more than other Diſeaſes: Who are fain to humour ſuch Patients in their Fancies of being ill; and to preſcribe ſome Remedies for fear of loſing their Practice; to others, that pretend more Skill in finding out the Cauſe of Diſeaſes, or Care in adviſing

viſing Remedies, which neither they nor their Patients find any Effect of, beſides ſome Gains to one, and Amuſement to the other. This, I ſuppoſe, may have contributed much to the Mode of going to the Waters either cold or hot, upon ſo many Occaſions, or elſe upon none, beſides that of Entertainment; and which commonly may have no other Effect. And 'tis well if this be the worſt of the frequent Uſe of thoſe Waters, which though commonly Innocent, yet are ſometimes dangerous, if the Temper of the Perſon, or Cauſe of the Indiſpoſition be unhappily miſtaken, eſpecially in People of Age.

As Diſeaſes have changed Vogue, ſo have Remedies in my Time and Obſervation. I

remember at one time, the taking of Tobacco, at another, the drinking of warm Beer, proved for Univerſal Remedies. Then ſwallowing of Pebble-Stones, in imitation of Faulconers curing Hawks. One Doctor pretended to help all Heats and Feavers, by drinking as much cold Spring-Water as the Patient could bear. At another time ſwallowing a Spoonful of Powder of Sea-biſquet after Meals, was infallible for all Indigeſtion, and ſo preventing Diſeaſes. Then Coffee and Tea began their ſucceſſive Reigns. The Infuſion or Powder of Steel have had their Turns; and certain Drops of ſeveral Names and Compoſitions. But none that I find, have eſtabliſhed their Authority, either long or generally, by any conſtant

ſtant and ſenſible Succeſſes of their Reign: But have rather paſſed like a Mode, which every one is apt to follow, and finds the moſt Convenient or Graceful while it laſts; and begins to diſlike in both thoſe Reſpects when it goes out of Faſhion.

Thus Men are apt to play with their Healths and their Lives as they do with their Cloaths: Which may be the better excuſed, ſince both are ſo tranſitory, ſo ſubject to be ſpoiled with common Uſe, to be torn by Accidents, and at beſt, to be ſo ſoon worn out. Yet the uſual Practice of Phyſick among us runs ſtill the ſame Courſe, and turns in a manner wholly upon Evacuation, either by Bleeding, Vomits, or ſome ſorts of Purgation; though it be not often

agreed among Phyſicians, in what Caſes or what Degrees any of theſe are neceſſary: Nor among other Men, whether any of them are neceſſary or no. *Montagne* queſtions whether Purging ever be ſo, and from many ingenious Reaſons: The *Chineſes* never let Blood: And for the other, 'tis very probable that Nature knows Her own Wants and Times ſo well, and ſo eaſily finds Her own Relief that way, as to need little Aſſiſtance, and not well to receive the common Violences that are offered Her. I remember three in my Life and Obſervation, who were as downright killed with Vomits, as they could have been with Daggers. And I can ſay for my ſelf, upon an Accident very near mortal, when I was young, that ſend-

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ing for the two beſt Phyſicians of the Town; the firſt preſcribed me a Vomit, and immediately ſent it me: I had the Grace or Senſe to refuſe it, till the other came; who told me if I had taken it, I could not have lived half an Hour. I obſerved a Conſult of Phyſicians in a Feaver of one of my near Friends, perplexed to the laſt Degree whether to let Him Blood or no, and not able to reſolve, till the Courſe of the Diſeaſe had declared it ſelf, and thereby determined them. Another of my Friends was ſo often let Blood by His firſt Phyſician, that a ſecond was ſent for, queſtioned whether he would recover it: The firſt perſiſted, that Blood muſt be drawn till ſome Good appeared; the other affirmed,

firmed, that in ſuch Diſeaſes the whole Maſs was corrupted, but would purify again, when the Accident was paſt, like Wine after a Fermentation, which makes all in the Veſſel thick and foul for a ſeaſon, but when that is paſt, grows clear again of it ſelf. So much is certain; that it depends a great deal upon the Temper of the Patient, the Nature of the Diſeaſe in its firſt Cauſes, upon the Skill and Care of the Phyſician, to decide whether any of theſe Violences upon Nature are neceſſary or no; and whether they are like to do Good or Harm.

The reſt of our common Practice conſiſts in various Compoſitions of innocent Ingredients, which feed the Hopes of the Patient, and the Apothecary's Gains,

but

but leave Nature to her Courſe, who is the Sovereign Phyſician in moſt Diſeaſes; and leaves little for others to do, further than to watch Accidents; where they know no Specifick Remedies, to preſcribe Diets; and above all, to prevent Diſorders from the Stomach, and take Care that Nature be not employed in the Kitchin, when She ſhould be in the Field, to reſiſt Her Enemy: And that She ſhould not be weakned in her Spirits and Strength, when they are moſt neceſſary to ſupport and relieve Her. 'Tis true, Phyſicians muſt be in danger of loſing their Credit with the Vulgar, if they ſhould often tell a Patient, He has no need of Phyſick, and preſcribe only Rules of Diet or common Uſe; moſt People would think they had

had loſt their Fee. But the firſt Excellence of a Phyſician's Skill and Care is diſcovered, by reſolving, whether it be beſt in the Caſe, to adminiſter any Phyſick or none, to truſt to Nature or to Art: And the next to give ſuch Preſcriptions, as if they do no Good, may be ſure to do no Harm.

In the midſt of ſuch Uncertainties of Health and of Phyſick, for my own part, I have in the general Courſe of my Life, and of many Acute Diſeaſes, as well as ſome Habitual, truſted to God Almighty, to Nature, to Temperance or Abſtinence, and the Uſe of common Remedies, either vulgarly known, and approved like Proverbs by long Obſervation and Experience, either of my own, or ſuch Perſons

ſons as have fallen in the way of my Obſervation, or Enquiry.

Among the Plants of our Soil and Climate; thoſe I eſteem of greateſt Virtue, and moſt friendly to Health, are, *Sage*, *Rue*, *Saffron*, *Alehoof*, *Garlick*, and *Eldar*. *Sage* deſerves not only the juſt Reputation it has been always in, of a very wholſom Herb in common Uſes, and generally known; but is admirable in Conſumptive Coughs; of which I have cured ſome very deſperate, by a Draught every Morning of Spring-Water, with a Handful of *Sage* boiled in it, and continued for a Month. I do not queſtion, that if it were uſed as Tea, it would have at leaſt in all kinds as good an Effect upon Health, if not of ſo much Entertainment

to

to the Taſte, being perhaps not ſo agreeable. And I had reaſon to believe when I was in *Holland*, that vaſt quantities of *Sage* were carried to the *Indies* yearly, as well as of Tea brought over from thoſe Countries into ours.

Rue is of excellent Uſe for all Ilneſſes of the Stomach, that proceed from cold or moiſt Humours; a great Digeſter and Reſtorer of Appetite; diſpels Wind, helps Perſpiration, drives out ill Humours; and thereby comes to be ſo much preſcribed, and ſo commonly uſed in peſtilent Airs, and upon Apprehenſions of any Contagion. The only Ill of it lies in the too much or to frequent Uſe, which may leſſen and impair the natural Heat of the Stomach, by the greater Heat of an Herb very hot and dry:

And

And therefore the Juice made up with Sugar into ſmall Pills, and ſwallowed only two or three at Nights or Mornings, and only when there is Occaſion, is the moſt innocent Way of uſing it.

Saffron is of all others the ſafeſt and moſt ſimple Cordial, the greateſt Reviver of the Heart, and Chearer of the Spirits, and cannot be of too common uſe in Diet, any more than in Medicine. The Spirit of *Saffron* is of all others the nobleſt and moſt innocent, and yet of the greateſt Virtue. I have known it reſtore a Man out of the very Agonies of Death, when left by all Phyſicians as wholly deſperate. But the Uſe of this and all Spirits ought to be employ'd only in Caſes very urgent, either

of

of Decays or Pains. For all Spirits have the ſame Effect with that mentioned of *Rue*; which is, by frequent Uſe to deſtroy, and at laſt to extinguiſh the Natural Heat of the Stomach: As the frequent drinking Wine at Meals does in a degree, and with Time; but that of all Strong Waters, more ſenſibly and more dangerouſly. Yet a long Cuſtom of either cannot be ſuddenly broken, without Danger too; and muſt be changed with Time, with leſſening the Proportions by Degrees, with ſhorter firſt, and then with longer Intermiſſions.

Alehoof, or *Ground-Ivy*, is in my Opinion of the moſt excellent and moſt general Uſe and Virtue of any Plants we have among us. 'Tis allowed to be

moſt

moſt ſovereign for the Eyes, admirable in Frenzies, either taken inwardly, or outwardly applyed. Beſides, if there be a Specifick Remedy or Prevention of the Stone, I take it to be the conſtant Uſe of *Alehoof*-Ale, whereof I have known ſeveral Experiences by others; and can, I thank God, alledge my own, for about ten Years paſt. This is the Plant with which all our Anceſtors made their common Drink, when the Inhabitants of this Iſland were eſteemed the longeſt Livers of any in the known World. And the Stone is ſaid to have firſt come amongſt us, after Hops were introduced here, and the Staleneſs of Beer brought into Cuſtom, by preſerving it long. 'Tis known enough, how much this Plant has been decry'd, how

generally ſoever it has been received in theſe Maritime Northern Parts: And the chief Reaſon, which I believe gave it Vogue at firſt, was the preſerving Beer upon long Sea-Voyages; But for common Health, I am apt to think, the Uſe of Heath or Broom, had been of much more Advantage; though none yet invented of ſo great and general, as that of *Alehoof*; which is certainly the greateſt Clenſer of any Plant known among us: and which in old *Engliſh* ſignified, that which was neceſſary to the making of Ale: The common, or rather univerſal Drink heretofore of our Nation.

Garlick has of all our Plants the greateſt Strength, affords moſt Nouriſhment, and ſupplies

moſt

moſt Spirits to thoſe who eat little Fleſh, as the poorer People ſeldom do in the hotter, and eſpecially the more Eaſtern Climates. So that the Labour of the World ſeems to be performed by the Force and Virtue of *Garlick*, *Leeks*, and *Onions*; no other Food of Herbs or Plants yielding Strength enough for much Labour. *Garlick* is of great Virtue in all Cholicks, a great Strengthener of the Stomach upon Decays of Appetite, or Indigeſtion: And I believe, is (if at leaſt there be any Such) a Specifick Remedy of the Gout. I have known great Teſtimonies of this kind within my Acquaintance, and have never uſed it my ſelf upon this occaſion, without an Opinion of ſome Succeſs or Advantage. But I could ne-

ver long enough bear the Conſtraint of a Diet, I found not very agreeable my ſelf; and at leaſt fancied, offenſive to the Company I converſed with.

Beſides, this Diſeaſe is to me ſo Hereditary, and come into my Veins from ſo many Anceſtors, that I have Reaſon to deſpair of any Cure but the laſt; and content my ſelf, to fence againſt it by Temperance and Patience, without hopes of conquering ſuch an inveterate Enemy. Therefore I leave the Uſe of *Garlick* to ſuch as are inveigled into the Gout, by the Pleaſure of too much Drinking; the ill Effects whereof, are not more relieved by any other Diet, than by this Plant, which is ſo great a Dryer and Opener, eſpecially by Perſpiration. Nor is it leſs

uſed

uſed in many Parts abroad, as Phyſick, than as Food. In ſeveral Provinces of *France*, 'tis uſual to fall into a Diet of *Garlick*, for a Fortnight or three Weeks, upon the firſt freſh Butter of the Spring; and the common People eſteem it a Preſervative againſt the Diſeaſes of the enſuing Year: And a Broth of *Garlick* or *Onions*, is ſo generally uſed the next Day after a Debauch, as to be called, *Soupè à l'yvroigne*. This is enough to ſhew the Uſe, as well as Virtues of this Northern Spice; which is in mighty Requeſt among the *Indians* themſelves, in the midſt of ſo many others, that enrich and perfume thoſe noble Regions.

Eldar is of great Virtue in all Indiſpoſitions ariſing from any watry Humours: And not

only the Flowers and Berries, but even the green Bark are uſed with Effect, and perhaps equall Succeſs in their ſeveral Seaſons. I have been told of ſome great Cures of the Gout, by the ſucceeding Uſe of all three throughout the Year: But I have been always too Libertin for any great and long Subjections, to make the Tryals. The Spirit of *Eldar* is Sovereign in Cholicks; and the uſe of it in general, very beneficial in Scurvies and Dropſies; though in the laſt, I eſteem Broom yet of more Virtue, either brewed in common Drink, or the Aſhes taken in White-wine every Morning: Which may perhaps paſs for a Specifick Remedy; whereof we may juſtly complain, that after ſo long Experience of ſo learned

ed a Profeſſion as Phyſick, we yet know ſo very few.

That which has paſſed of later Years, for the moſt allowed in this kind, has been the *Quinquina*, or Jeſuits Power in Feavers, but eſpecially Agues. I can ſay nothing of it upon any Experience of my own, nor many within my Knowledge. I remember its Entrance upon our Stage with ſome Diſadvantage, and the Repute of leaving no Cures, without Danger of worſe Returns. But the Credit of it ſeems now to be eſtabliſhed by common Uſe and Preſcription, and to be improved by new and ſingular Preparations; whereof, I have very good and particular Reaſons to affirm, that they are all Amuſements; and, that what Virtue there is in this Remedy,

lies in the naked Simple it ſelf, as it comes over from the *Indies*, and in the Choice of that which is leaſt dried, or periſhed by the Voyage.

The next Specifick I eſteem to be that little Inſect called *Millepedes*: The Powder whereof made up into little Balls with freſh Butter, I never knew fail of curing any ſore Throat: It muſt lie at the Root of the Tongue, and melt down at leiſure upon going to Bed. I have been aſſured that Doctor *Mayerne* uſed it, as a certain Cure for all Cancers in the Breaſt; and ſhould be very tedious if I ſhould tell here, how much the Uſe of it has been extolled by ſeveral within my Knowledge, upon the admirable Effects for the Eyes, the Scurvy, and the Gout;

Gout : But there needs no more to value it, than what the antient Phyſicians affirm of it in thoſe three Words;

Digerit, Aperit, Abſtergit.
It Digeſts, It Opens, It Cleanſes.

For Rheums in the Eyes and the Head, I take a Leaf of *Tobacco* put into the Noſtrils for an Hour each Morning, to be a Specifick Medicine : Or *Betany*, if the other be too ſtrong or offenſive. The Effect of both is to draw Rheums off the Head, through their proper and natural Channel. And, old Prince *Maurice* of *Naſſau* told me, He had by this preſerved his Eyes to ſo great an Age, after the Danger of loſing them at thirty Years old : And I have ever ſince uſed

uſed it with the ſame Succeſs, after great Reaſons near that Age to apprehend the Loſs or Decays of mine.

In Times and Places of great Contagion, the ſtrongeſt Preſervative yet known, is a Piece of *Myrrhe* held in the Mouth, when, or where the Danger is moſt apprehended: Which I have both practiſed and taught many others with Succeſs, in ſeveral Places, where cruel Plagues have raged: Though in ſuch Caſes, after all, the beſt and ſafeſt is to run away as ſoon as one can. Yet, upon this Occaſion, I think *Myrrhe* may paſs for a Specifick in Prevention; and may for ought I know, be of Uſe in Remedies, as the greateſt Enemy of Corruption; which is known by the Uſe of Embalmings in the Eaſt.

For

For all Illneſſes of Stomach, or Indigeſtions, proceeding from hot and ſharp Humours; to which my whole Family has been much ſubject, as well as very many of my Acquaintance; and for which, Powder of Crabs-Eyes and Claws, and burnt Egg-Shells are often preſcribed as Sweetners of any ſharp Humours. I have never found any thing of much or certain Effect, beſides the eating of *Strawberries*, common *Cherries*, white *Figs*, ſoft *Peaches*, or *Grapes*, before every Meal during their Seaſons; and when thoſe are paſt, *Apples* after Meals; but all muſt be very ripe. And this by my own and all my Friends Experience who have tryed it, I reckon for a Specifick Medicine in this Illneſs ſo frequently complained of:

of: At leaſt, for the two firſt, I never knew them fail; and the uſual Quantity is about forty *Cherries*, without ſwallowing either Skin or Stone. I obſerve this the rather, becauſe the Recourſe commonly made in this Caſe to ſtrong Waters, I eſteem very pernicious, and which inevitably deſtroys the Stomach with frequent Uſe. The beſt, at leaſt, moſt innocent of all diſtill'd Liquors is *Milk-Water*, made with *Balm*, *Carduus*, *Mint*, and *Wormwood*; which has many good Effects in Illneſſes of the Stomach, and none ill. The beſt and ſafeſt ſtrong Water, if any be ſo, for common Uſe, I eſteem to be that made of *Juniper Berries*, eſpecially in Accidents of Stone and Cholick.

Of

Of all Cordials, I eſteem my Lady *Kent*'s Powder the beſt, the moſt innocent, and the moſt univerſal: Though the common Practice of Phyſick abounds in nothing more, and the Virtue ſeems to be little elſe, beſides an Alluſion of the Name to the Heart.

Upon the Gout I have writ what I had known or practiſed, in an Eſſay of *Moxa*; and upon the Spleen, what I had obſerved in a Chapter, upon the Diſpoſitions of the People in the *Netherlands*. I ſhall only add for the Help of my Fellow-Sufferers in the firſt; that beſides what is contained in that former Eſſay, and ſince thoſe Pains have grown more diffuſed, and leſs fixed in one Point, ſo as to be burned with *Moxa*, which never failed

failed of giving me preſent Eaſe; I have found the moſt Benefit from three Methods. The firſt, is that of moving the Joint where the Pain begins, as long as I am able in my Bed; which I have often done, and counted five or ſix hundred times or more, till I found firſt a great Heat, and then Perſpiration in the Part: The Heat ſpends or diſperſes the Humour within, and the Perſpiration drives it out: And I have eſcaped many Threats of ill Fits by theſe Motions: If they go on, the only Poltice or Plaiſter I have dealt with, is Wool from the Belly of a fat Sheep, which has often given me Eaſe in a very little time. If the Pains grow ſharp, and the Swellings ſo diffuſed, as not to be burned with *Moxa*; the beſt Remedy I have found,

found, is from a Piece of Scarlet dipt in ſcalding Brandy, laid upon the afflicted Part, and the Heat often renewed, by dropping it upon the Scarlet as hot as can be endured. And from this I have often found the ſame Succeſs as from *Moxa*, and without breaking the Skin, or leaving any Sore.

To what I have ſaid in another Place of the Spleen, I ſhall only add here, that whatever the Spleen is; whether a Diſeaſe of the Part ſo called, or of People that ail ſomething, but they know not what; It is certainly a very ill Ingredient into any other Diſeaſe, and very often dangerous. For as Hope is the ſovereign Balſam of Life, and the beſt Cordial in all Diſtempers both of Body or Mind; ſo Fear,

and

and Regret, and melancholy Apprehenſions, which are the uſual Effects of the Spleen, with the Diſtractions, Diſquiets, or at leaſt, Intranquility they occaſion, are the worſt Accidents that can attend any Diſeaſes; and make them often mortal, which would otherwiſe paſs, and have had but a common Courſe. I have known the moſt buſy Miniſters of State, moſt fortunate Courtiers, moſt vigorous Youths, moſt beautiful Virgins in the Strength or Flower of their Age, ſink under common Diſtempers, by the Force of ſuch Weights, and the cruel Damps and Diſturbances thereby given their Spirits and their Blood. 'Tis no matter what is made the Occaſion, if well improved by Spleen and melancholy Apprehenſions: A diſappointed

pointed Hope, a Blot of Honour, a Strain of Conſcience, an unfortunate Love, an aking Jealouſy, a repining Grief, will ſerve the Turn, and all alike.

I remember an ingenious Phyſician, who told me in the Fanatick Times, He found moſt of His Patients ſo diſturbed by Troubles of Conſcience, that He was forced to play the Divine with them, before He could begin the Phyſician: Whoſe greateſt Skill perhaps often lies in the infuſing of Hopes, and inducing ſome Compoſure and Tranquility of Mind, before they enter upon the other Operations of their Art: And this ought to be the firſt Endeavour of the Patient too; without which, all other Medicines may loſe their Virtue.

The two great Bleſſings of Life are, in my Opinion, *Health* and *good Humour*; and none contribute more to one another; Without *Health*, all will allow Life to be but a Burthen; and the ſeveral Conditions of Fortune to be all wearyſom, dull, or diſagreeable without *good Humour*: Nor does any ſeem to contribute towards the true Happineſs of Life, but as it ſerves to increaſe that Treaſure, or to preſerve it. Whatever other Differences are commonly apprehended in the ſeveral Conditions of Fortune, none perhaps will be found ſo true or ſo great, as what is made by thoſe two Circumſtances, ſo little regarded in the common Courſe or Purſuits of Mortal Men.

Whether Long-life be a Bleſſing or no, God Almighty only can determine, who alone knows what Length it is like to run, and how 'tis like to be attended. *Socrates* uſed to ſay, that 'twas pleaſant to grow old with good Health and a good Friend; and He might have Reaſon. A Man may be content to live, while He is no Trouble to Himſelf or His Friends, but after that, 'tis hard if He be not content to die. I knew and eſteemed a Perſon abroad, who uſed to ſay, a Man muſt be a mean Wretch, that deſired to live after threeſcore Years old. But So much I doubt is certain; that in Life as in Wine, He that will drink it good, muſt not draw it to the Dregs.

Where this happens, one Comfort of Age may be, That, whereas younger Men are uſually in Pain, when they are not in Pleaſure; Old Men find a ſort of Pleaſure, whenever they are out of Pain. And as Young Men often loſe or impair their preſent Enjoyments, by raving after what is to come, by vain Hopes, or fruitleſs Fears; So Old Men relieve the Wants of their Age, by pleaſing Reflections upon what is paſt. Therefore Men, in the Health and Vigour of their Age, ſhould endeavour to fill their Lives with Reading, with Travel, with the beſt Converſation, and the worthieſt Actions, either in their Publick or Private Stations; that they may have ſomething agreeable left to feed on, when they

are

are Old, by pleaſing Remembrances.

But, as they are only the Clean Beaſts which chew the Cud, when they have fed enough; ſo they muſt be Clean and Virtuous Men, that can reflect with Pleaſure upon the paſt Accidents or Courſes of their Lives. Beſides, Men who grow old with good Senſe, or good Fortunes, and good Nature, cannot want the Pleaſure of pleaſing others, by aſſiſting with their Gifts, their Credit, their Advice, ſuch as deſerve it; as well as their Care of Children, Kindneſs to Friends, and Bounty to Servants.

But there cannot indeed live a more unhappy Creature, than an Ill-natured Old Man, who is neither capable of receiving Pleaſures, nor ſenſible of doing

them to others; and in ſuch a Condition, 'tis time to leave them.

Thus have I traced in this Eſſay, whatever has fallen in my Way or Thoughts, to obſerve concerning Life and Health, and which I conceived might be of any Publick Uſe, to be known or conſidered: The Plainneſs wherewith 'tis written, eaſily ſhews, there could be no other Intention: And it may at leaſt paſs like a *Darby-ſhire* Charm, which is uſed among ſick Cattle, with theſe Words; If it does thee no Good, it will do thee no Harm.

To ſum up all; The firſt Principle of Health and Long-life, is derived from the Strength of our Race or our Birth, which gave Occaſion to that Saying, *Gaudeant*

deant benè nati: Let them rejoice that are happily born. Accidents are not in our Power to govern: So that the beſt Cares or Proviſions for Life and Health that are left us, conſiſt in the diſcreet and temperate Government of Diet and Exerciſe: In both which, all Exceſs is to be avoided, eſpecially in the common Uſe of Wine: Whereof, the firſt Glaſs may paſs for Health, the ſecond for good Humour, the third for our Friends; But the fourth is for our Enemies.

For Temperance in other kinds, or in general, I have given its Character and Virtues in the Eſſay of *Moxa*, ſo as to need no more upon that Subject here.

When in default or deſpight of all theſe Cares, or by Ef-

fects of ill Airs and Seaſons, acute or ſtrong Diſeaſes may ariſe: Recourſe muſt be had to the beſt Phyſicians that are in reach; whoſe Succeſs will depend upon Thought and Care, as much as Skill. In all Diſeaſes of Body or Mind, 'tis happy to have an able Phyſician for a Friend, or a diſcreet Friend for a Phyſician; which is ſo great a Bleſſing, that the Wiſe Man will have it to proceed only from God, where He ſays: *A faithful Friend is the Medicine of Life, and He that fears the Lord ſhall find Him.*

Eſſay III.

SOME

THOUGHTS

Upon Reviewing the

ESSAY

OF

Antient and Modern

LEARNING.

HOLY TRUTH

THOUGHTS

ESSAYS

Ancient and Modern

LEARNING

SOME

THOUGHTS

Upon Reviewing the

ESSAY

OF

Antient and Modern

LEARNING.

I Have been induced by ſeveral Motives to take a further Survey of the Controverſy ariſen of late Years, concerning the Excellence of Antient or Modern Learning. Firſt

Firſt, the common Intereſt of Learning in general, and particularly in our Univerſities; and to prevent the Diſcouragement of Scholars, in all Degrees, from reading the Antient Authors, who muſt be acknowledged to have been the Foundation of all Modern Learning, whatever the Superſtructures may have been. Next, a juſt Indignation at the Inſolence of the Modern Advocates, in defaming thoſe Heroes among the Antients, whoſe Memory has been ſacred and admired for ſo many Ages; as *Homer*, *Virgil*, *Pythagoras*, *Democritus*, &c. This I confeſs, gave me the ſame kind of Horror I ſhould have had, in ſeeing ſome young barbarous *Goths* or *Vandals*, breaking or defacing the admirable Statues of thoſe antient Heroes

roes of *Greece* or *Rome*, which had ſo long preſerved their Memories honoured and almoſt adored, for ſo many Generations.

My laſt Motive was, to vindicate the Credit of our Nation, as others have done that of the *French*, from the Imputation of this Injuſtice and Preſumption that the Modern Advocates have uſed in this Caſe. For which End, it will be neceſſary to relate the whole State of this Controverſy.

It is by themſelves confeſt, that till the new Philoſopy had gotten Ground in theſe Parts of the World, which is about fifty or ſixty Years date, there were but few that ever pretended to exceed or equal the Antients; thoſe that did, were only ſome

Phy-

Phyſicians, as *Paracelſus* and His Diſciples, who introduced new Notions in Phyſick, and new Methods of Practice, in oppoſition to the Galenical; and this chiefly from Chymical Medicines or Operations. But theſe were not able to maintain their Pretence long; the Credit of their Cures as well as their Reaſons ſoon decaying with the Novelty of them, which had given them Vogue at firſt.

Des-Cartes was the next that would be thought to excel the Antients, by a new Scheme or Body of Philoſophy, which I am apt to think, he had a Mind to impoſe upon the World, as *Noſtradamus* did his Propheſies, only for their own Amuſement, and without either of them believing any of it themſelves:

For

For *Des-Cartes* among his Friends, allways called His Philoſophy, *His Romance.* Which makes it as pleaſant to hear young Scholars poſſeſt with all his Notions, as to ſee Boys taking *Amadis*, and the *Mirror of Knighthood*, for true Stories.

The next that ſate up for the Excellency of the new Learning above the old, were ſome of *Greſham*-Colledge, after the Inſtitution of that Society by King *Charles* the Second: Theſe began eagerly to debate and perſue this Pretence, and were followed by the *French* Academy, who took up the Controverſy more at large, and deſcended to many Particulars: Monſieur *Fontenelle* gave the Academy the Preference in Poetry and Oratory, as well as in Philoſopy and Mathe-

Mathematicks ; and Monſieur *Perrault*, in Painting and Architecture, as well as Oratory and Poetry ; ſetting up the Biſhop of *Meaux* againſt *Pericles* and *Thucydides* ; the Biſhop of *Niemes* againſt *Iſocrates* ; *F. Bourdelone* againſt *Nicias* ; *Balſac* againſt *Cicero* ; *Voiture* againſt *Pliny* ; *Boileau* againſt *Horace* ; and *Corneille* againſt all the antient and famous Dramatick Poets.

About five or ſix Years ago, theſe modern Pretences were oppoſed, in *an Eſſay upon Antient and Modern Learning* ; And the *Miſcellanea* (whereof that Eſſay was a Part) being tranſlated into *French* ; the Members of that Academy were ſo concerned and aſhamed, that a Stranger ſhould lay ſuch an Infamy upon ſome of their Society, as Want of

Re-

Reverence for the Antients, and the Preſumption of preferring the Moderns before them; that they fell into great Indignation againſt the few Criminals among them; they began to pelt them with Satyrs and Epigrams in writing, and with bitter Railleries in their Diſcourſes and Converſations; and led them ſuch a Life, that they ſoon grew weary of their new-fangled Opinions; which had perhaps been taken up at firſt, only to make their Court, and at ſecond hand to flatter thoſe who had flatter'd their King.

Upon the *Miſcellanea*'s firſt printing in *Paris*, Monſieur *Boileau* made this ſhort Satyr.

Quelqu'un vint l'autre jour ſe
plaindre au Dieu des Vers
Qu'en certain lieu de l'Univers

L'on traite d' Auteurs froids, de Poetes ſteriles,
Les Homeres & les Virgiles :
Cela ne ſauroit être, l'on ſe mocque de vous,
Reprit Apollon en courroux ;
Ou peut on avancer une telle infamie ?
Eſt ce ches les Hurons, ches les Topinambous ?
C'eſt a Paris. C'eſt donc á l' Hôpital de fous ;
Non, c'eſt au Louvre en pleine Academie.

Upon the ſame Occaſion, and about the ſame time, Monſieur *Racine* made this other, which more particularly touched Monſieur *Perrault*, as the firſt did Monſieur *Fontenelle*.

D'ou

D'ou vient, que Ciceron, Platon,
Virgile, Homere,
Et tous ces grands Auteurs que l'univers revere,
Traduits en vos écrits nous paroiſſent ſi ſots,
Perrault ? C'eſt qu'en prêtant á ces eſprits ſublimes
Vos facons de parler, vos baſſeſſes, vos rymes,
Vous les fais tous paroître des Perraults.

Some of the *French* Academy took the Care to ſend theſe, and other ſuch Pieces into *England*, and other Countries, to clear their Reputation from the Slander drawn upon them by two or three of their Body ; and treated the Reverence of the Antients as ſomething Sacred, and the

Want of it, as Barbarous and Prophane.

Monſieur *Perrault*, to eſcape the reſt of this Storm, ſoon changed His Party, profeſſing it upon all Occaſions; and to ſhew the Truth of his Converſion, publiſh'd among other ſmall Pieces, the Dialogue in *Homer* between *Hector* and *Andromache*, which He had tranſlated into *French*, and preſented to the Academy, *March* the 3*d* 1693. after a Speech made them upon this Subject, wherein are theſe Lines; both the Verſes and the Speech, being ſince printed together.

" Whatever Care I have taken
" to praiſe *Homer* upon all Oc-
" caſions, and to acknowledge
" Him for the moſt excellent,
" the vaſteſt, and the nobleſt

Genius

" Genius, that has ever been in
" Poesy; Yet, because I had ta-
" ken the Liberty of remarking
" some Defaults in His Works,
" Men have risen up against me,
" as if I had committed some
" High Treason: And that which
" ought to have been regarded
" but as the Part of a Gramma-
" rian, has been taken up as an
" audacious Enterprize, which
" deserved all the Scorn and In-
" dignation of *Parnassus*.

" Now, that I may not be be-
" lieved to have so ill a Tast,
" as to be insensible of the Beau-
" ties of this excellent Poet, and
" to admire what is admirable in
" Him, I have translated one
" of the finest Passages of his
" *Iliades*: I thought, if the Pro-
" testations I have so often made,
" to honour the Author of this

" Poem, could not perſwade
" the World; yet this Tranſla-
" tion might do it, ſince it is
" certain, that one would not
" take the Pains to tranſlate into
" *French* a Piece of *Greek* Poe-
" ſy, unleſs one extreamly e-
" ſteemed it.

By this it appears, with what Indignation and Scorn this new Opinion of our Modern Admirers, has been uſed in *France*; and how penitent a Recantation, Monſieur *Perrault* thought fit to make for his former Errors. So as thoſe, who have ſince followed and defended him, or his firſt Opinions, ſeem to have been decoyed into the Net by another Duck, that flew away as ſoon as they were caught. Therefore the late Objections againſt that Eſſay, and in favour of the

Mo-

Moderns, ſeem to have been writ, without any Intelligence of what paſſed at *Paris* before, or about that time; having had the ill Fortune to be deſerted in *France*, and not countenanced, that I know of, in *England*. For the learned Author of the *Anti-deluvian* World, though moſt concerned in that Eſſay upon this Subject, has been ſo far from defending this new Aſſertion, that he has ſince publiſhed his *Archæologiæ*, and therein ſhewn both his great Knowledg and Eſteem of the antient Learning; and proved thereby, that whoever knows it, muſt eſteem it: And left ſuch Modern Advocates for an Evidence of the contrary, that whoever deſpiſes it, in compariſon of the new, does not know it.

The Modern Advocates to deſtroy the Monuments of antient Learning, firſt think it neceſſary to ſhew, what mean contemptible Men were the Founders of it, and fall ſoul upon *Pythagoras*, the ſeven *Sages*, *Empedocles*, and *Democritus*.

For *Pythagoras*, they are ſo gracious as to give him ſome quarter, and allow him to be a wiſer Man than the Fools among whom he lived, in an ignorant Age and Country: In ſhort, they are content he ſhould paſs for a Lawgiver, but by no means, for a Philoſopher. Now the good Judgment ſhewn in this wiſe Cenſure of ſo great a Man, will eaſily appear to all that know him. *Pythagoras* was indeed deſired, to frame the Inſtitutions of a Civil State in a ſmall Town

of

of *Italy*, where he lived; but that he had the Misfortune to periſh by a Sedition, in the Government he had formed: So that there remain no Records or Traces of any of his Civil Inſtitutions. Whereas on the other ſide, he has in all Ages, from his own till our time, by all learned Nations and Perſons, even Chriſtians as well as Pagans, been eſteemed the Prince of Philoſophers; and to have excell'd in all Natural and Moral Knowledg, as well as Civil and Mathematical: From him *Socrates* derived the Principles of Vertue and Morality, as well as *Plato*, both theſe, and moſt of his Natural Speculations: Nor was the Memory of any other Philoſopher ſo adored by all his Followers: Nor any of their Inſtructions ſo ſucceſful,

cesful, in forming the Lives of the moſt excellent Men, whereof three were bred up together under a *Pythagorean* Philoſopher at *Thebes*, who were not excelled by any others of their own, nor perhaps ſucceeding Ages; which were *Epaminondas*, *Pelopidas*, and *Philip* of *Macedon*.

To diſcredit all the Fountains from which *Pythagoras* is ſaid to have drawn his admirable Knowledg; they cannot gueſs, to what Purpoſe he ſhould have gone to *Delphos*, nor that *Apollo*'s Prieſteſſes there, ſhould have been famous for diſcovering Secrets in Natural or Mathematical Matters, or Moral Truths: In this they diſcover their deep Knowledg of Antiquity, taking the Oracle of *Delphos* to have been

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managed by ſome frantick or fanatick Wenches ; whereas the *Pythia*'s there, were only Engines managed by the Prieſts of *Delphos*, who like thoſe of *Ægypt*, were a Colledge or Society of wiſe and learned Men, in all ſorts of Sciences ; though the Uſe of them was in a manner wholly applied to the Honour and Service of their Oracle. And we may gueſs at the reſt, by the laſt High Prieſt we know of at *Delphos*, I mean *Plutarch*, the beſt and moſt learned Man of his Age, if we may judg by the Writings he has left. Nor could it have been without the ſage Councils, the wiſe Anſwers, or ingenious and ambiguous Evaſions of theſe *Delphick* Prieſts, that the Credit of that Oracle ſhould have continued for ſo long

long a Courſe of Time, as from the Age of the *Argonauts*, (and how much before, no Man knows) to the latter End, at leaſt, of *Trajan*'s Reign, wherein *Plutarch* writ: And how great the Credit was, wherein that Oracle was preſerved by the wiſe Conduct of their Prieſts, may be gathered from the vaſt Riches which were there heaped up, from the Offerings of all the *Græcian*, and ſo many diſtant Nations. For before the Seiſure made of the Temple at *Delphos* by the *Phoceans*, they were reported by ſome antient Authors, to have been as great as thoſe which *Alexander* found in the Palaces and Treaſuries of the Kings of *Perſia*; and 'tis agreed, that the *Phoceans*, to pay their Armies in the Sacred War, made bold

bold at once with ſuch a Part of thoſe Treaſures, as amounted to above ten thouſand Talents.

I have been ſometimes apt to think, from the prodigious Thunders, and Lightnings, and Storms, by which this Temple is ſaid, in the beſt antient Authors, to have been defended from the *Perſians* and the *Gauls*; that the Prieſts of *Delphos* had ſome admirable Knowledg of that kind, which was called Magical; or that they knew the Uſe and Force of Gun-powder, ſo many Ages ſince, and reſerved it, as they did the Effects of all their Sciences, for the Service of their God: Nor if it were ſo, would it be ſtranger, that ſuch an Invention ſhould have been found out then by the Prieſts of *Del-*

phos

phos, than that it was ſo of late, by a poor *German* Fryer.

For the ſeven *Sages*, who are treated like the wiſe Men of *Gotham*, and, I doubt by Such, as are alike acquainted with both; I ſhall ſay nothing in their Defence, but direct the Reader to the Eſſay it ſelf.

For *Empedocles* and *Democritus*, I confeſs, the Modern Advocates could not have done their Cauſe or themſelves more right, than in chuſing theſe two great Men of the Antients, after *Thales* and *Pythagoras*, for the Objects of their Scorn; for none among them had ever ſo great Eſteem, and almoſt Veneration as theſe four. The two laſt were the Heads or Founders of the *Ionick* and *Italick* Sects of Philoſophers; and brought

brought not only Aſtronomy and Mathematicks, but Natural and Moral Philoſophy firſt among the *Grecians*; whom we may obſerve in *Homer*'s time, to have been as barbarous as the *Thracians*, governed by nothing but Will and Paſſion, Violence, Cruelty, and ſottiſh Superſtition.

Empedocles was the Glory and the Boaſt of *Sicily*; and of whom his Countryman *Diodorus*, who was moſt particular in the Story of all that was wonderful in that Iſland, ſays, that the Birth of *Empedocles* had been Glory enough to *Sicily*, though nothing elſe, great or excellent, had been produced there. He was an admirable Poet, and thought even to have approached *Homer*, in a Poem he writ of Natural Philoſophy; and from which, *A-*

riſtotle

riſtole is believed to have drawn the Body of his, ſo much followed afterwards in the World. He firſt invented the Art of Oratory, and the Rules of it. He was an admirable Phyſician, and ſtopt a Plague at *Agrigentum*, by the Diſpoſal of Fires, which purged the Air. He performed ſuch Cures of deſperate Diſeaſes, that for this, and his foretelling many ſtrange Events, his Citizens would have given him Divine Honours. He had ſo much Credit in his State, that he changed the Form and Number of their great Council; and was offered the Principality of *Agrigentum*, but refuſed it; being as excellent in his Morals, as in all other Sciences.

Democritus was the Founder of that Sect, which made ſo much

Noiſe

Noiſe afterwards in the World, under the Name of *Epicurus*; who owed him both his Atoms and his Vacuum in his Natural Philoſophy, and his Tranquility of Mind in his Morals; He ſpent a vaſt Patrimony in Perſuit of Learning, by his Travels, to learn of the *Magi* in *Chaldæa*, the Prieſts in *Ægypt*, as far as thoſe of *Meroë*, and the *Gymnoſophiſts* of *India*. He was admirable in Phyſick, in the Knowledg of Natural Cauſes and Events: He left many Writings in all Sorts of Sciences; whereof one, *Of the World*, was ſold for an hundred Talents: And 'tis obvious to gueſs at the Value of the reſt by that of this one: For it may be preſumed with Appearance enough, that what Perſon ſoever has written

one excellent Book, will never write an ill one; as on t'other ſide, whoever has writ and publiſhed one fooliſh Book, will never write a good one. If we knew nothing of *Democritus*, but from that excellent Epiſtle of *Hippocrates* to *Demagetus*, with an Account of the Wiſdom of *Democritus*, and the Folly of the *Abderites*; the Teſtimony of one ſo great Man, might have left ſome little Reſpect for the other. But this is a juſt Return upon him, after two thouſand Years; *Democritus* laughed at the World, and our Modern Learned laugh at *Democritus*.

I think, the Excellency of the Antient or Modern Sciences, may be further concluded, from the Greatneſs and Excellency of thoſe Effects, that have been produced

duced by thoſe Cauſes; and to this End, I might be allowed to Deſcribe, or rather Tranſcribe out of the beſt antient Authors the Accounts that are lett us, of the Walls of *Babylon*, with the Palace and Temple of *Belus*, built by the *Aſſyrians*. The Town and Fortreſs of *Ecbatan*, by the *Medes*. The City and Palace of *Perſepolis*, by the *Perſians*. The Pyramids and Obelisks of *Ægypt*, the Temple of *Vulcan* there, with the Lake and Labyrinth of *Mœris*. The *Coloſſus* of *Rhodes*. The Station for two hundred Gallies at *Carthage*; built upon two hundred Arches in the Sea, with Galleries over them, to hold their Stores. The Amphitheatres and Aqueducts at *Rome*. The Bridge of *Trajan* over the *Danube*. The Seven

Towers at *Byzantium*, when it was taken and ruined by *Severus*; built with ſuch admirable Art, that any Words ſpoken at the firſt, were convey'd from one to t'other, till the very laſt, tho' all at diſtances between them.

Theſe, and many other Productions of the Antients, tho' perhaps as little valued by the Moderns, as their Worthies; yet I confeſs, are beyond my Comprehenſion, how they could be effected, without ſome other Mathematical Skill and Engins, than have been ſince known in the World.

I might add upon the Subject of Naval Fabrick, wherein we ſeem moſt juſtly to have Advantage; the two prodigious Ships or Gallies built, the one by *Hiero* at *Syracuſe*, and ſent from thence

thence into *Ægypt*; wherein were not only contained all Apartments for a Prince's Palace and Attendants; but a Garden with natural Flowers and Fruits, and Fiſh-ponds, and other uſual Ornaments of great Palaces. The other was built by *Ptolomy Philopater* at *Alexandria*; and beſides Room for the King's Court, Attendants, and Guards, contained four thouſand Men at the Oar.

I might further relate from the moſt credited Authors, thoſe long and ſtupendious Defences, that were made at *Tyre*, againſt all the Forces of *Alexander*; at *Rhodes*, againſt *Demetrius*; and at *Syracuſe* againſt the *Roman* Powers, by the ſole Force of Mathematical Skill and Engins; which raiſed ſuch vaſt Weights

into the Air, with ſuch Eaſe, and directed their Fall with ſuch Certainty, as might have almoſt given Credit to that bold Word of *Archimedes*; *Give me but where to ſtand firm, and I will remove the Earth.*

But, 'tis enough to give theſe Inſtances, of the wonderful Effects and Operations of the Antient Sciences, and thereby Occaſion of Enquiry, and I am ſure, Entertainment, to ſuch as are not acquainted with them.

In the mean time, ſince the Modern Advocates yield, though very unwillingly, the Preeminence of the Antients in Poetry, Oratory, Painting, Statuary, and Architecture; I ſhall proceed to examine the Account they give of thoſe Sciences, wherein they affirm the Moderns to excell the

Antients; whereof they make the chief to be, the Invention of Inſtruments; Chymiſtry; Anatomy; Natural Hiſtory of Minerals, Plants, and Animals; Aſtronomy, and Opticks; Muſick; Phyſick; Natural Philoſophy; Philology, and Theology: Of all which, I ſhall take a ſhort Survey. ∴ ∴ ∴ ∴ ∴ ∴ ∴ ∴ ∴

Here it is ſuppoſed, the Knowledge of the Antients and Moderns in the Sciences laſt mentioned, was to have been compared; But, whether the Author deſigned to have gone through ſuch a Work Himſelf, or intended theſe Papers only for Hints to ſome body elſe that deſired them, is not known.

After which the reſt was to follow, written in his own Hand, as before.

Though it may eaſily be conjectured, from the wonderful Productions of the Antients, how great their Sciences were, eſpecially in the Mathematicks; which is of all other the moſt valuable, to the Uſe and Benefit of Mankind; yet we have all the Teſtimonies beſides, that can be given, of the Height they were at among the *Ægyptians*, from the ingenuous Confeſſions of the *Greek* Authors, as well as from the Voyages that were made into *Ægypt*, *Phœnicia*, *Babylon*, and even the *Indies*, by thoſe who were allowed for the greateſt among the *Greek* Lawgivers and Philoſophers; whereof ſo diſtinct an Account has been given in that Eſſay of the *Miſcellanea* (already mentioned,) upon

upon Antient and Modern Learning: But the Modern Advocates can believe nothing of it, becauſe we know none of the Records or Hiſtories of thoſe Nations remaining, but what was left us by the *Greeks*; and conclude the Infancy of the *Ægyptians* in other Sciences, becauſe they left no Account of their own Hiſtory, or the Reigns of their Kings.

I might content my ſelf with what has been already made ſo plain in this Matter, by ſhewing, how thoſe antient Eaſtern Nations were generally without Learning, except what was poſſeſt by the Prieſts, and preſerved as ſacred in their Colleges and Temples; ſo that when thoſe came to be ruined, their Learning was ſo too. It

has

has been alſo demonſtrated in the ſame Eſſay, how all the Traces and Memorials of Learning and Story, may be loſt in a Nation, by the Conqueſt of barbarous People, great Plagues, and great Inundations; and for Inſtance; how little is known in *Ireland*, of what is ſo generally believed, of Learning having flouriſhed there. And how little we ſhould know, even of antient *Greece* or *Italy*, or other Parts of *Europe*, and *Aſia*, if the two learned Languages of *Greek* and *Latin* had not been preſerved, and continued in Credit and in Uſe among the few Pretenders to any ſort of Learning, in thoſe Parts of the World, upon the Ravages and Deſtructions in them, by the barbarous Northern Nations.

But

But to put this Matter paſt Diſpute, I ſhall ſhew more particularly, when and how, the Antient Learning decay'd in thoſe Nations where it ſo much flouriſhed, in the Height of their Empires; and fell or declined with the Loſs of their Liberties, or Subjection to new Conquerors.

I will not determine, from what Antiquity of Time, Learning flouriſh'd among the *Ægyptians* or *Aſſyrians*; becauſe theſe Moderns will not allow the plaineſt Accounts given us by the beſt *Greek* and *Latin* Authors, of the Duration of thoſe Empires, tho' not contrary to the Periods allowed us by the Scriptures: But the Reaſons they give for not believing them, ſeem too weak and frivulous to be taken notice

notice of: As firſt, That we have no Account of the *Aſſyrian* Kings in Scripture, till *Tiglath-Pileſer*, and others; whereas, the Scriptures take no notice of the Stotory, of either *Ægyptians*, *Aſſyrians*, *Tyrians*, or *Sydonian* Governments, but as they had at ſome certain times, a Relation to the Affairs of the *Jews* or their Common-wealth. And as it has never ſucceeded with ſo many learned Men, that have ſpent their whole Time and Pains, to agree the Sacred with the Profane Chronology, (not to except Sir *John Marſham*'s great Induſtry) ſo I never expect to ſee it done to any Purpoſe. Their next Reaſon is, becauſe we have no Account of the Actions of ſo many *Aſſyrian* Kings, as are reckoned from *Semiramis*

to

to *Sardanapalus*; they cannot conceive, that their Lives were paſt in their Palaces, and the Entertainments of Leiſure and Pleaſure, during the uninterupted Felicity, as well as vaſt Extent of their Empire, beyond the Deſires of encreaſing, or the Fears of loſing any part of it, while the excellent Orders at firſt eſtabliſhed, were obſerved; and thereby, as well as by their Princes ſeldom appearing out of their vaſt Palaces and Paradiſes, (or Gardens and Parks about them) the Adoration of thoſe Kings was preſerved among their Subjects.

Now I confeſs, a Man of an eaſy and quiet Temper, might be allowed, hardly to imagine, what Kings in ſuch a Poſture of Fortune and Power ſhould do,

more

more than to preſerve the Order and Quiet of their Kingdoms; or how they ſhould furniſh their Ages with more Story, than of their Magnificence in their Buildings and Treaſures; Nor do we find much more recorded, of *Solomon*'s long and happy Reign among the *Jews*: Nor are they, in the *Miſcellanea*, employed in Gardening all that time, though the firſt Accounts of Gardening are there deduced from *Aſſyria*. But, ſuppoſe thoſe idle Kings, beſides the Entertainments of Luxury and Pleaſure, ſhould have ſpent their Time (or what lay upon their Hands) in Chymiſtry, in Anatomy, in the Stories of Plants and Animals; in Opticks and Philology; in ſuch Speculations as the Royal Society entertain themſelves and the World with;

with; or in converſing with their *Magi*, or other learned Men: I hope it cannot be denyed, but Princes might paſs their Lives in ſuch Entertainments, without bloody and violent Actions, that make the Subject of common Hiſtory.

And yet who knows, but many ſuch there were too, in the Courſe of thoſe Empires, during thoſe Ages; but the Records of them loſt, with their other Sciences, further, than ſome Memory and ſhort Accounts given us by the few *Greek* Authors that we have now remaining. *Vixere fortes ante Agamemnona.*

The antient *Aſſyrian* Learning which had run ſo long a Courſe of Time, and grown to ſo great a Height in the Colleges or Societies of their *Magi*, or *Chaldæans*,

ans, began to decay upon the Conqueſt of that Empire, firſt by the *Medes*, and afterwards by *Cyrus* and his *Perſians*, who were then a ſort of barbarous Nation, that knew nothing, beyond what they had learned and practiſed, from the Civil or Military Inſtitutions of *Cyrus*, a wiſe Lawgiver as well as great Captain, and thereby, the Founder of that mighty Kingdom. But the laſt and fatal Blow, given to that antient Learning, was in the time of *Darius*, Father of *Xerxes*, who with the reſt of the *Perſians*, ſpighted at the *Magi*, upon the Uſurpation of the Crown by one of their number, (that counterfeited a younger Son of *Cyrus* after the Death of *Cambyſes*,) when he came to be ſetled in that Throne, endeavour'd to aboliſh,

not

not only their Learning and Credit, but their Language too, by changing the old *Aſſyrian* Characters, and introducing thoſe of *Perſia*, which grew to be the common Uſe of that whole Empire.

Under the firſt and ſecond Race of theſe *Perſian* Kings, the Genius of that Nation being wholly military, their Conqueſts were indeed vaſtly extended, beyond the Bounds of the *Aſſyrian* Empire, by ſubduing *Lydia*, the leſſer *Aſia*, and the whole Kingdom of *Ægypt*, which had ever been a Rival of the *Aſſyrian* Greatneſs: But during the Succeſſions of this Monarchy, all Learning was ſo loſt among them, that no certain Records were preſerved, either of Actions or of Times, under the Races of

the *Aſſyrian* Kings: So as the firſt Period of Story which remains in any prophane Authors, ſeems to begin with *Cyrus*: And all before his Birth, is ſo obſcure, ſo variouſly reported, or ſo mingled with Fable and Truth, that no ſound or certain Judgment can be fixed upon them, whatever Pains have been employ'd to reconcile them. For all other Sciences, they were in a manner extinguiſh'd during the Courſe of this Empire, excepting only a Smatter of Judicial Aſtrology, by which, under the Name of *Chaldæans*, ſome of that Race long amuzed ignorant and credulous People.

But upon the Sun-ſet of this ancient *Aſſyrian* Learning, it began to dawn in *Greece*, with the Growth and flouriſhing of the *Athe-*

Athenian State, by whoſe Navigations and Traffick, ſeveral Noble Wits among them and the reſt of the *Grecians*, entered into Commerce with the *Ægyptians* and *Phœnicians*; and from them or their Prieſts, drew the firſt Rudiments of thoſe Sciences, which they brought into *Greece*, and by which, they grew ſo renowned in their own and after Ages. Such were *Solon*, *Pythagoras*, *Democritus*, *Plato*, and many others; whoſe Lives and Voyages into thoſe Eaſtern Regions, we are leſs acquainted with, by the Loſs of ſo many Books, and the Injuries of devouring Time.

The Learning of the *Ægyptians*, whenever it began, continued in great Height and Admiration of their Neighbours, till the Reign of *Nectanebus*;

when after a Revolt of the *Ægyptians* from the *Persian* Empire, which lasted and prospered in two or three Kings Reigns; one of the *Artaxerxes* subdu'd *Ægypt*, and this last of the *Ægyptian* Kings; Reduced the whole Kingdom to the *Persian* Obedience; but enraged at their Rebellion and obstinate Resistance, executed his Conquest with such Rage, that besides infinite Slaughters, he razed many of their Cities, and the Walls of them all; ruined their Temples, destroyed or dispersed their Priests, and the Archives or Records of those famous Colleges, and whatever of them he thought fit to preserve, he carried away with him into *Persia*.

This happened during the Reign of *Philip* of *Macedon*,

and

and gave a fatal Period to the antient *Ægyptian* Learning, and Sciences. After which Time, we know of no Voyages made by the *Greek* Philoſophers into *Ægypt*, upon that Search; but *Plato* was the laſt of Renown, that undertook that Voyage, who lived and was in *Ægypt*, not long before this cruel Revolution.

'Tis true, the *Grecian* Races of Kings, afterwards in *Ægypt*, called *Ptolomyes*, during the Quiet and Felicity of many Reigns, endeavoured all they could, the Reſtoration of Learning among them, by Countenance, and all ſorts of Encouragement to their Prieſts that remained, and by the Collection of that vaſt Library at *Alexandria*: But the Learning and Science of the old *Ægyptian* Prieſts was never recovered;

and that profeſſed by the new, was turned to Superſtition and Myſtery, Initiations, and Expiations, the procuring or foretelling Events by myſtical Sacrifices, or magical Operations, which laſted indeed to *Adrian*'s time, but without Credit or Eſteem, among the wiſer Part of the World.

The ſame, or rather a greater Deſolation, than that of *Ægypt* in the time of *Nectanebus*, was made of the *Sidonians*, and their whole City and Territory, by the ſame *Artaxerxes*, in his Paſſage from *Perſia* to *Ægypt*, upon the Rebellion of that City. The like happened to *Tyre*, upon the cruel Conqueſt by *Alexander* the Great, of that famous City. (Though the antient *Tyre* that ſtood upon the Continent had been

been ruined long before.) And with the Ruin of theſe two, periſhed the *Phœnician* Learning, which had flouriſhed there for ſo many Ages, and no Account left us of them, beſides what remains in the very few antient *Greek* or *Latin* Books that are preſerved among us. How few they are indeed, may be very juſtly bewailed, the Compaſs of them extending, but from the time of *Hippocrates*, to that of of *Marcus Antoninus*, which was about four hundred Years; and yet the number of thoſe, written in that Period, and preſerv'd to our Age, is more to be deplored. But I ſhall not enter into Search, of the Cauſes or Times of the loſs of ſo many of the reſt, as we find mentioned by *Diodorus*, *Origen*, *Athenæus*, or

others, whereof ſome were not long before *Conſtantine*. And it is recorded, that the young Emperor *Gordian* was ſo great a Lover of Learning, that in his ſhort Reign he collected a Library of ſixty two thouſand Volumes; but what became of them, or when ſo many Monuments of the antient Learning were loſt, I cannot undertake to find out: Only 'tis certain, that beſides infinite numbers of *Greek* Hiſtories and Poets, thoſe of all the ſeveral Sects of Philoſophers are loſt, beſides what has been preſerved of *Plato* and *Ariſtotle*.

I cannot but take notice, how hardly the modern Advocates part with their own Conceſſions to the Antients, in Poetry and Eloquence; and upon what judicious

dicious Grounds they detract from them in the firſt, and conteſt with them in the other.

They allow indeed the Sweetneſs of the *Greek* Poetry to be inimitable, but attribute it wholly to the Language, and the Sounds and Syllables that compoſe it. They might as well ſay, the Excellence of Picture comes from the Beauty of the Colours; and of Statuary, from the Fineneſs of the Marble; whereas a common Hand with the fineſt Colours in the World, can paint nothing better than a Sign-Poſt: and the drawing of a Hand in black and white, may be of ten times more Art and Value, as well as Beauty, than a common Picture, though never ſo finely coloured. 'Tis the ſame thing in Poetry; the Language is but

the

the colouring; 'tis the Conception, the Invention, the Judgment, that give the Life and Spirit, as well as Beauty and Force, to a Poem. And I desire to know, whether any of the *Greek* Poets, that writ after the end of the *Ptolomy*'s Race in *Ægypt*, are at all comparable to those that writ before; yet we have but too many of them left us to make the Comparison.

Upon the Subject of Eloquence, they will have it, that *Padre Paolo*'s Council of *Trent*, and *Comines*'s Memoires, are equal to *Herodotus* and *Livy*; and so would *Strada* be too, if he were but impartial. This is very wonderful, if it be not a Jest; for *Padre Paolo*, he must be allowed for the greatest Genius of his Age, and perhaps of all the Moderns,

Moderns, as appears in his othre Writings, as well as the Council of *Trent*; which is indeed no Hiſtory of any great Actions, but only an Account of a long and artificial Negotiation, betweeen the Court and Prelates of *Rome*, and thoſe of other Chriſtian Princes: So that I do not ſee, how it can properly be ſtiled an Hiſtory; the Subject whereof are great Actions and Revolutions: And by all the antient Criticks upon Hiſtory, the firſt Part of the Excellence of an Hiſtorian, is the Choice of a noble and great Subject, that may be worth his Pains.

For *Philip de Cominés*, none ever call'd it a Hiſtory; nor he himſelf, other than Memoires; nor does either the Subject deſerve it, or the Author; who is valued

valued only for his great Truth of Relation, and Simplicity of Stile.

There are three, which I do not conceive well, how they can be brought into the number of Sciences; which are, Chymiſtry, Philology, and Divinity.

For that part of Chymiſtry, which is converſant in diſcovering and extracting the Virtue of Metals, or other Minerals, or of any Simples, that are employ'd with Succeſs, for Health or Medicine, 'tis a Study that may be of much Uſe and Benefit to Mankind, and is certainly the moſt diverting Amuſement to thoſe that purſue it. But for the other Part, which is applied to the Tranſmutation of Metals, and the Search of the Philoſopher's Stone, which has enchanted, not

to

to ſay, turned ſo many Brains in the later Ages: " Tho' ſome " Men cannot comprehend, how " there ſhould have been ſo " much Smoak, for ſo many A- " ges in the World about it, " without ſome Fire. 'Tis eaſie, I think, to conceive, that there has been a great deal of Fire, without producing any thing but Smoke. If it be a Science, 'tis certainly one of the Liberal ones; for the Profeſſors or Followers of it, have ſpent more Money upon it, than thoſe of all other Sciences together; and more than they will ever recover, without the Philoſopher's Stone. Whether they are now any nearer than they were when they began, I do not know; nor could ever find it determined among wiſe and learned Men, whether

whether Alchymy were any thing more than a wild Viſion or Imagination of ſome ſhatter'd Heads, or elſe, a Practice of Knaves upon Fools, as well as ſometimes of Fools upon themſelves. For, however *Borrichius*, or any others, may attribute the vaſt Expences of the Pyramids, and Treaſures of *Solomon*, to the Philoſopher's Stone; I am apt to believe, none ever yet had it, except it were *Midas*, and his Poſſeſſion ſeems a little diſcredited by his Aſſe's Ears: And I wiſh the Purſuit of many others, may not fall under the ſame Prejudice. For my own part, I confeſs I have always look'd upon Alchymy in Natural Philoſophy, to be like Enthuſiaſm in Divinity, and to have troubled the World much to the ſame

Purpoſe.

Purpoſe. And I ſhould as ſoon fall into the Study of the *Roſy-cruſian* Philoſophy, and expect to meet a *Nymph* or a *Sylph*, for a Wife or a Miſtreſs, as with the Elixir for my Health, or Philoſophers Stone for my Fortune.

'Tis not ſo difficult to comprehend, how ſuch a Folly ſhould laſt ſo long in the World, and yet without any Ground in Nature, or in Reaſon; if a Man conſiders, how the Pagan Religion laſted for ſo many Ages, with ſuch general Opinion and Devotion; which yet all now confeſs to have been nothing, but an Illuſion or a Dream, with ſome Practice of cunning Prieſts, upon the credulous and ignorant People: which ſeems to have been the Caſe of this Modern

dern Science; for antient it is none, nor any at all that I know of.

For Philology, I know not well what to make of it; and leſs, how it came into the number of Sciences: If it be only Criticiſm upon antient Authors and Languages; he muſt be a Conjurer that can make thoſe Moderns with their Comments, and Gloſſaries, and Annotations, more learned, than the Authors themſelves in their own Languages, as well as the Subjects they treat.

I muſt confeſs, that the Criticks are a Race of Scholars, I am very little acquainted with; having always eſteemed them but like Brokers, who having no Stock of their own, ſet up and trade with that of other Men; buying here

here, and ſelling there, and commonly abuſing both ſides, to make out a little paultry Gain, either of Money or of Credit, for themſelves, and care not at whoſe Coſt. Yet the firſt Deſign of theſe kind of Writers, after the Reſtoration of Learning in theſe weſtern Parts, was to be commended, and of much Uſe and Entertainment to the Age. 'Tis to them we owe the Editions of all the antient Authors, the beſt Tranſlations of many out of *Greek*, the reſtoring of the old Copies, maimed with Time or Negligence, the correcting of others miſtaken in the tranſcribing, the explaining Places obſcure, in an Age ſo ignorant of the Stile or Cuſtoms of the Antients: And in ſhort, endeavouring to recover thoſe

old Jewels out of the Duſt and Rubbiſh, wherein they had been ſo long loſt or ſoiled; to reſtore them to their native Luſtre, and make them appear in their true Light.

This made up the Merit and Value of the Criticks for the firſt hundred Years, and deſerved both Praiſe and Thanks of the Age, and the Rewards of Princes, as well as the Applauſe of common Scholars, which they generally received. But ſince they have turned their Vein, to debaſe the Credit and Value of the Antients, and raiſe their own above thoſe, to whom they owe all the little they know; and inſtead of true Wit, Senſe, or Genius, to diſplay their own proper Colours of Pride, Envy, or Detraction, in what they write:

To

To trouble themſelves and the World with vain Niceties and captious Cavils, about Words and Syllables, in the Judgment of Stile; about Hours and Days, in the Account of antient Actions or Times; about antiquated Names of Perſons or Places, with many ſuch worthy Trifles; and all this, to find ſome Occaſion of cenſuring and defaming ſuch Writers as are, or have been moſt eſteemed in the World: Raking into ſlight Wounds where they find any, or ſcratching till they make ſome, where there were none before: There is, I think, no ſort of Talent ſo diſpiſable, as that of ſuch common Criticks, who can at beſt pretend, but to value themſelves, by diſcovering the Defaults of other Men, rather than any Worth or Me-

rit of their own: A ſort of Levellers, that will needs equal the beſt or richeſt of the Country, not by improving their own Eſtates, but reducing thoſe of their Neighbours, and making them appear as mean and wretched as themſelves. The truth is, there has been ſo much written of this kind of Stuff, that the World is ſurfeited with the ſame Things over and over; or old common Notions, new dreſt, and perhaps embroider'd,

For Divinity, wherein they give the Moderns ſuch a Preference above the Antients, they might as well have made them excell in the Knowledg of our Common Law, or of the *Engliſh* Tongue; ſince our Religion was as little known to the antient Sages and Philoſophers, as our Lan-

Language or our Laws: And I cannot but wonder, that any Divine ſhould ſo much debaſe Religion or true Divinity, as to introduce them thus prepoſterouſly into the number of human Sciences: Whereas they came firſt to the *Jews*, and afterwards to the firſt Chriſtians, by immediate Revelation or Inſtruction from God Himſelf: Thus *Abraham* learn'd, that there was but one true God, and in purſuit of that Belief, contrary to the Opinion of the learned *Chaldæans*, among whom he lived, was content to forſake his own Country, and come into *Paleſtine*: So *Moſes* was inſtructed to know God more particularly, and admitted both to ſee his Glory, and to learn his Name, *Jehovah*, and to inſtitute from Heaven, the whole

Religion of the *Jews*: So the Prophets under the old Teſtament, were taught to know the Will of God, and thereby, to inſtruct the People in it, and enabled to propheſy, and do Miracles, for a Teſtimony of their being truly ſent from Heaven. So our bleſſed Saviour came into the World, to ſhew the Will of his Father, to teach his Precepts and Commands; and ſo his Apoſtles and their Diſciples were inſpired by the Holy Ghoſt, for the ſame Ends. And all other Theology in the World, in how learned Nations and Ages ſoever it flouriſhed, yet ended in groſs Superſtition and Idolatry; ſo that Human Learning ſeems to have very little to do with true Divinity, but on the contrary, to have turned the Gentiles into

into falſe Notions of the Deity, and even to have miſguided the *Jews* and the Chriſtians, into the firſt Sects and Hereſys, that we find among them.

We know of little Learning among the *Jews*, beſides that of *Moſes* and of *Solomon*, till after the Captivity, in which their Prieſts grew acquainted with the Language and Learning of the *Chaldæans*; but this was ſoon loſt, in ſuch a broken State as theirs was, after their Return to ſuch a ruined City, and deſolate Country, and ſo often perſecuted, by the Credit of their Enemies at the *Perſian* Court: The Learning, which afterward we find among the *Jews*, came in with the *Grecian* Empire, that introduced their Learning and Language with their Con-

queſt into *Judæa*. Before this, there were no Diviſion or Sects among the *Jews*, but of ſuch as followed the true Prophets or the falſe, and worſhipped God or *Baal*. With the *Grecian* Language and Learning, entered their Philoſophy, and out of this aroſe the two great Sects of *Phariſees* and *Sadduces*: The *Phariſees* in all Opinions, which they could any way conform to their own Worſhip or Inſtitutions, followed the Philoſophy of *Plato*; the *Sadduces* of *Epicurus*. The firſt profeſſed the ſtricteſt Rules of Virtue and Vice, the Hopes and Fears of Rewards and Puniſhments in another World; The Exiſtence of Angels, and Spirits ſeparate from Bodies: But the *Sadduces* believed little or nothing of any of theſe; fur-

ther

ther than to cover themſelve from the Hatred and Perſecution of the other Sect, which was the moſt popular.

For that Rabbinical Learning, that is pretended by the *Jews*, to have begun ſo long before the Captivity, and to have continued by Tradition down to the time of the *Talmud*: I muſt confeſs, that notwithſtanding the Credit has been given to it, and all the Legends introduced by it, in the laſt Age; I cannot find any Traces of it, which ſeem at all clear, beyond the time of the laſt Diſperſion of the *Jews* in the Reign of *Adrian*, or the firſt, in that of *Veſpaſian*; and how little the *Jews* have gained by all this Learning of their *Rabbins*, how antient or modern ſoever, I leave to others to conſider and

deter-

determine, who have more Eſteem for it than I.

For Chriſtianity, it came into the World, and ſo continued in the firſt Age, without the leaſt Pretence of Learning and Knowledg, with the greateſt Simplicity of Thought and Language, as well as Life and Manners, holding forth nothing but Piety, Charity, and Humility, with the Belief of the *Meſſias* and of his Kingdom; which appears to be the main Scope of the Goſpel, and of the Preaching of the Apoſtles; and to have been almoſt concealed from the Wiſe and the Learned, as well as the Mighty and the Noble, by both which Sorts, it was either derided or perſecuted.

The firſt that made any Uſe of Learning, were the Primitive Fathers

thers of the Second Age, only to confute the Idolatrous Worſhip of the Heathens, and their Plurality of Gods; endeavouring to evince the Being of One God, and Immortality of the Soul, out of ſome of their own antient Authors, both Poets and Philoſophers, eſpecially out of the Writers of the *Platonick* Sect, and the Verſes of *Orpheus* and the *Sibyls*, which then paſſed for Genuin, though they have ſince by the Moderns been queſtioned, if not exploded: Thus *Minutius Felix*, *Origen*, *Clemens Alexandrinus*, *Tertullian*, made uſe of the Learning of ſuch as were then Antient to them, and thereby became Champions of the Chriſtian Faith againſt the *Gentiles*, by force of their own Weapons.

After

After the third Century, and upon the Riſe of the *Arrian* and other Hereſies in the Chriſtian Church; their Learning ſeems chiefly to have been imployed in the Defence of the ſeveral Opinions, profeſſed by the Orthodox or the *Arrians*, the Weſtern or the Eaſtern Churches, and ſo to have long continued, by the frequent Riſe of ſo many Hereſyes in the Church.

And I doubt this kind of Learning has been but too great, and made too much Uſe of, upon all the Diviſions of *Chriſtendom*, ſince the Reſtoration of Learning in theſe Weſtern Parts of the World: Yet this very Polemical Learning has been chiefly imploy'd, to prove their ſeveral Opinions, to be moſt agreeable to thoſe of the antient Fathers,

and

and the Inſtitutions of the Primitive Times, which muſt needs give the Preference to the Antients above the Moderns in Divinity, ſince we cannot pretend to know more of what they knew and practiſed, than Themſelves: And I did as little believe, that any Divine in *England*, would compare Himſelf or his Learning with thoſe Fathers, as that any of our Phyſicians would theirs with *Hippocrates*, or our Mathematicians with *Archimedes*.

One would think that the modern Advocates, after having confounded all the Antients, and all that eſteem them, might have been contented; but one of them, I find, will not be ſatisfied to condemn the reſt of the World, without applauding himſelf;

ſelf; and therefore falling into a Rapture upon the Contemplation of his own Wonderful Performance, he tells us; *Hitherto in the main I pleaſe my ſelf, that there cannot be much ſaid againſt what I have aſſerted*, &c.

I wonder a Divine upon ſuch an Occaſion, ſhould not at leaſt have had as much Grace as a *French* Lawyer in *Montagne*; who after a dull tedious Argument, that had wearied the Court and the Company, when he went from the Bar, was heard muttering to himſelf; *Non nobis Domine, non nobis*: But this Writer, rather like the proud *Spaniard*, that would not have St. *Lawrence*'s Patience upon the Gridiron aſcribed to the Grace of God, but only to the true *Spaniſh* Valour; will not have his

own

own Perfections and Excellencies owing to any thing elſe, but the true Force of his own Modern Learning; and thereupon he falls into this ſweet Extaſy of Joy, wherein I ſhall leave him till he come to Himſelf.

The whole Cauſe between the Pretenſions of antient and Modern Learning, will be beſt decided by the Compariſon of the *Perſons* and the *Things* that have been produced under the Inſtitutions and Diſcipline of the one, or the other.

I leave that of *Perſons* to the Obſervation of the preſent or laſt Age, to which it ſeems, the Modern Pretences are confined; and to the Accounts given us by the beſt *Roman* and *Greek* Hiſtorians, of what great Spirits both Princes

ces and Generals, as well as Law-givers and Philoſophers, have been formed under the Doctrine and Diſcipline of the antient Sciences; and to the Characters of *Epaminondas*, *Ageſilaus*, *Alcibiades*, *Philip* of *Macedon*, the two *Scipios*, *Julius Cæſar*, *Trajan*, *Marcus Antoninus*, and ſeveral others; and of the Noble and Tranſcendent Virtues and Heroick Qualities of theſe, and ſuch other Antients moſt renowned in Story; their Fortitude, their Juſtice, their Prudence, their Temperance, their Magnanimity, their Clemency, their Love to their Country, and the Sacrifice they made of their Lives, or at leaſt, of their Eaſe and Quiet, to the Service thereof: Their eminent Virtues both Civil and Military, by which they gained

ſuch

ſuch famous Victories over their Enemies, ſuch paſſionate Love from their own Countries, and ſuch Admiration of all Men, both in their own and ſucceeding Ages.

For *Things* to be conſidered, they muſt be ſuch as have been either of general Uſe, or Pleaſure to Mankind. In thoſe of Pleaſure, as Poetry, Picture, Statuary, Eloquence, Architecture; the Point is yielded by the Moderns; and muſt of neceſſity be ſo by any Man that reads the Deſcriptions of thoſe antient Fabricks mentioned before, all in a Breath; which were and will be the Wonders of the World. Among other Teſtimonies of their Wit and Science, in their Inventions of Pleaſure; one might obſerve, that their very

Luxury was learned, in the Diſpoſition, Order, and Variety of their Feaſts; ſo contrived, as to entertain not only all the Senſes, but the Imagination and Intellectuals too; by Perfumes, Muſick, Mimick, both Dumb and Vocal; ſhort Scenes and Repreſentations; Buffoonries, or Comical Diſputes to divert the Company, and deceive as well as divide the Time; beſides more Serious and Philoſophical Diſcourſes, Arguments, and Recitations.

But above all others, they were moſt wonderful in their *Shews* or *Spectacula*, exhibited ſo often at *Rome*, to entertain the People in general, firſt by their *Ædils* and Conſuls, and afterwards by their Emperors: Not to ſpeak of the Magnificence and

Order

Order of their Theatres and Triumphs: 'Tis ſtrange, how ſuch Thoughts could ſo much as enter into any Man's Head, to derive, of a ſudden, ſo much Water into the midſt of a Town or a Field, as might repreſent a Sea upon dry Ground, bring Ships or Gallies rowing into it, and order an abſolute Sea-Battle to be fought upon the Land. At another time, to plant a vaſt Wood of great and green Trees, in a plain Field, all encloſed and repleniſhed with all ſorts of wild Beaſts, for the People to hunt, to kill, and to eat, next Day at their Feaſts; and the Day after, all this to diſappear, as if it had only been an Apparition, or raiſed by Inchantment. Such ſort of Atchievments among the Antients, and ſuch Effects of their

admirable Science and Genius in the Invention and Diſpoſition of them, ſeem as difficult for us in theſe Ages to Comprehend, as for them to execute.

Now for Things of general Uſe to Mankind; they are the Productions of Agriculture, Phyſick, and Legiſlature, or Political Orders and Inſtitutions.

For the firſt; We owe them all to the Antients, who were the Inventers of all Arts neceſſary to Life and Suſtinence, as Plowing, Sowing, Planting, and Conſerving the Fruits of the Earth to a longer Seaſon. All ſorts of Grain, Wine, Oil, Honey, Cheeſe, are the moſt antient Inventions, and not at all improved by the Moderns.

For Phyſick, I leave it to be compared in the Books and Practice

of *Hippocrates*, *Galen*, and the antient *Arabians*, who followed their Rules and Methods, with thoſe of *Paracelſus* and his Chymical Followers.

For Political Inſtitutions, that tend to the Preſervation of Mankind, by Civil Governments; 'Tis enough to mention thoſe of *Cyrus*, *Theſeus*, *Licurgus*, *Solon*, *Zaleucus*, *Charondas*, *Romulus*, *Numa Pompilius*, beſides the more antient Inſtitutions of the *Aſſyrian* and *Ægyptian* Governments and Laws, wherein may be obſerved, ſuch a Reach of Thought, ſuch Depth of Wiſdom, and ſuch Force of Genius, as the Preſumption, and Flattery it ſelf of our Age, will hardly pretend to parallel, by any of our modern Civil Inſtitutions.

I know not why, a very good Reaſon for the great Advantage of Antient above Modern Learning, may not be juſtly drawn from the Force and Influence of Climates, where they have grown; And why the Regions of *Aſſyria*, *Phœnicia*, *Ægypt*, the Leſſer *Aſia*, *Greece*, *Rome*, and eſpecially *China*, may not be allowed to produce naturally greater Force of Wit and Genius, of Invention and Penetration, than *England*, *Holland*, or the Northern Parts of *France* and *Germany*, to which all our Modern Learning ſeems to have been confined: Nor do I ſee, why the mighty Progreſs of Sciences in thoſe Countries, may not in a great Meaſure be aſcribed unto the long Peace and flouriſhing

Con-

Condition of thoſe antient Empires, wherein the *Magi* and Prieſts were ſo much honoured of old; And alſo to the Freedom of Thought and Enquiry, in the *Grecian* and *Italian* Republicks, wherein the antient Philoſophers were ſo much eſteemed: Nor is it ſtrange, that all Learning ſhould have been extinguiſh'd in thoſe noble Regions, by the Conqueſts of barbarous Nations, and thoſe violent Governments which have ſucceeded them, nor that the Progreſs of it ſhould be maimed by the perpetual Wars and Diſtractions, that have infeſted *Europe*, ever ſince the Fall of the *Roman* Empire, made way for ſo many ſeveral *Gothick* Kingdoms or Governments in this part of the World, where Learn-

ing pretends to be ſo much advanced.

The greateſt Modern Inventions ſeem to be thoſe of the *Load-Stone* and *Gun-powder*; By the firſt whereof, Navigation muſt be allowed to have been much improved and extended; and by the laſt, the Art Military, both at Sea and Land, to have been wholly changed; yet 'tis agreed, I think, that the *Chineſes* have had the Knowledge and Uſe of Gun-powder, many Ages before it came into *Europe*: And beſides, both theſe have not ſerved for any common or neceſſary Uſe to Mankind; one having been employed for their Deſtruction, not their Preſervation; and the other, only to feed their Avarice, or increaſe their Lux-

Luxury : Nor can we ſay, that they are the Inventions of this Age, wherein Learning and Knowledge are pretended to be ſo wonderfully encreaſed and advanced.

What has been produced for the Uſe, Benefit, or Pleaſure of Mankind, by all the airy Speculations of thoſe, who have paſſed for the great Advancers of Knowledge and Learning theſe laſt fifty Years, (which is the Date of our Modern Pretenders) I confeſs I am yet to ſeek, and ſhould be very glad to find. I have indeed heard of wondrous Pretenſions and Viſions of Men, poſſeſs'd with Notions of the ſtrange Advancement of Learning and Sciences, on foot in this Age, and the Progreſs they are like to make in the next:

As

As, The Universal Medicine, which will certainly cure all that have it: The Philosopher's Stone, which will be found out by Men that care not for Riches: The Transfusion of young Blood into old Men's Veins, which will make them as gamesom as the Lambs, from which, 'tis to be derived: An Universal Language, which may serve all Mens Turn, when they have forgot their own: The Knowledge of one anothers Thoughts, without the grievous Trouble of Speaking: The Art of Flying, till a Man happens to fall down and break his Neck: Double-bottom'd Ships, whereof none can ever be cast away, besides the first that was made: The admirable Virtues of that noble and necessary Juice called Spittle,

Spittle, which will come to be ſold, and very cheap in the Apothecarys Shops: Diſcoveries of new Worlds in the Planets, and Voyages between this and that in the Moon, to be made as frequently as between *York* and *London*: Which, ſuch poor Mortals as I am, think as wild as thoſe of *Arioſto*, but without half ſo much Wit, or ſo much Inſtruction; for there, theſe modern Sages may know, where they may hope in Time to find their loſt Senſes, preſerved in Vials, with thoſe of *Orlando*.

One great Difference muſt be confeſſed between the Antient and Modern Learning; Theirs led them to a Senſe and Acknowledgment of their own Ignorance, the Imbecility of Human

man Understanding, the Incomprehension even of Things about us, as well as those above us; so as the most sublime Wits among the Antients ended in their Ἀκαταληψία; Ours leads us to Presumption, and vain Ostenstation of the little we have learned, and makes us think, we do or shall know, not only all Natural, but even what we call Supernatural Things; all in the Heavens, as well as upon Earth; more than all mortal Men have known before our Age; and shall know in time as much as Angels.

Socrates was by the *Delphick* Oracle pronounced the wisest of all Men, because He professed that He knew nothing: What would the Oracle have

said

ſaid of a Man that pretends to know every thing? *Pliny* the elder, and moſt learned of all the *Romans*, whoſe Writings are left, concludes the Uncertainty and Weakneſs of Human Knowledge, with, *Conſtat igitur inter tanta incerta, nihil eſſe certi; præterquam hominem, nec miſerius quicquam nec ſuperbius.* But ſure, our Modern Learned, and eſpecially the Divines of that Sect, among whom it ſeems, this Diſeaſe is ſpread, and who will have the World "to be "ever improving, and that no-"thing is forgotten that ever "was known among Mankind, muſt themſelves have forgotten, that Humility and Charity are the Virtues which run through the Scope of the Goſpel; and one would think, they never

never had read, or at leaſt, never minded the firſt Chapter of *Eccleſiaſtes*, which is allowed to have been written, not only by the Wiſeſt of Men, but even by Divine Inſpiration; where *Solomon* tells us;

The Thing that has been, is that which ſhall be, and there is no new Thing under the Sun; Is there any Thing whereof it may be ſaid, See, this is new? It has been already of old Time which was before us: There is no Remembrance of former Things, neither ſhall there be any Remembrance of Things that are to come, with thoſe that ſhall come after.

Theſe, with many other Paſſages in that admirable Book, were enough, one would think,

to humble and mortify the Presumption of our Modern *Sciolists*, if their Pride were not as great as their Ignorance: Or if they knew the reſt of the World any better than they know themſelves.

HEADS,

HEADS,

Designed for an

ESSAY

UPON THE

Different CONDITIONS

OF

Life and Fortune.

HEADS,

Designed for an

ESSAY

UPON THE

Different CONDITIONS

OF

Life and Fortune.

WHETHER a good Condition, with Fear of being ill, or an ill, with Hope of being well, pleases or displeases most.

The Good of Wiſdom, as it moſt conduces to Happineſs.

The Effect of Happineſs beſt diſcovered, by good Humour, and Satisfaction within.

Difference between being Satisfied, and Content.

The Value of Virtue double, as of Coin; one of Stamp, which conſiſts in the Eſteem of it; the other intrinſick, as moſt contributing to the Good of Private Life, and Publick Society.

Againſt *Rochefoucault*'s Reflections upon Virtue; *qu'elle n'ira pas loin, ſi elle n'eſt ſoutenuë par la vanite.*

A Man's Wiſdom, his beſt Friend; Folly, his worſt Enemy.

No Happineſs with great Pain; and ſo all are expoſed to ſmall and common Accidents.

The

The Sting of a Waſp, a Fit of the Stone, the biting of a mad Dog, deſtroy for the time; the two firſt, Happineſs; and the other, Wiſdom it ſelf.

The only way for a rich Man to be healthy, is by Exerciſe, and Abſtinence, to live as if he were poor; which are eſteemed the worſt Parts of Poverty.

Leiſure and Solitude, the beſt Effects of Riches, becauſe Mother of Thought. Both avoided by moſt rich Men, who ſeek Company and Buſineſs, which are Signs of being weary of themſelves.

Buſineſs, when loved, but as other Diverſions, of which, this is in moſt Credit. Nothing ſo prejudicial to the Publick.

How few Buſy to good purpoſe, for themſelves or Country.

Virgil's Morals in

Hic quibus inviſi fratres, &c.
And, *Hic manus ob patriam*, &c.

Solomon's, Enjoy the Good of Life, Fear God, and keep his Commandments.

Horace in his, *Non es avarus*, to, *Quid te exempta juvat ſpinis de pluribus una ?*

To mortify Mankind in their Deſigns of any tranſcendent Happineſs, *Solomon*'s *Eccleſiaſtes*, and *Marcus Antoninus*'s Meditations, with *Almanzor* ; the greateſt Princes of their times, and greateſt Men at all times.

The old Man near the *Hague*, that ſerved my Houſe from his Dairy, grew ſo rich that he gave

it

it over; bought a Houſe and furniſh'd it, at the *Hague*, reſolving to live at eaſe the reſt of his Life; grew ſo weary of being idle, he ſold it, and returned again to his Dairy.

If without other Fears, yet that of Death, enough to ſpoil the greateſt Enjoyments.

Never to be foreſeen—— *Quod quiſq; vitet nuſquam homini ſatis cautum eſt in horas.*

A thinking Man can never live well, unleſs content to die.

'Tis difficult to love Life, and yet be willing to part with it.

The Golden Sentences at *Delphos*; Know thy ſelf. Nothing too much. Fly Contention and Debt.

——*Quid te tibi reddat amicum.*

El mucho ſe guaſta, y el poco baſta.

Many Friends may do one little Good; one Enemy, much hurt.

In no Man's Power to avoid Enemies; they injure by Chance, in a Crowd ſometimes, and without Deſign; then hate always, whom they have once injured.

To rich Men, the greateſt Pleaſures of Senſe, either grow dull for want of difficulty, or hurt by Exceſs.

The greateſt Advantages Men have by Riches, are, to Give, to Build, to Plant, and make pleaſant Scenes, of which, Pictures and Statues make the pleaſanteſt Part.

The

The greateſt Prince, poſſeſs'd with Superſtition and Fears of Death, more unhappy, than any private Man of common Fortune, and well conſtituted Mind.

A Prince above all Deſires of More, or Fears of Change, falls to enjoy the Pleaſures of Leiſure and good Scenes: For in thoſe of Senſe, he can have but his ſhare, in which, Nature has ſtinted all Men.

To what we are capable of, a common Fortune will reach; the reſt is but Oſtentation and Vanity, which are below a wiſe and thinking Man.

Who

Who for each fickle Fear, from
Virtue ſhrinks,
Sir Phil. Sidney. *Shall in this World, enjoy*
no worthy Thing:
No mortal Man the Cup of Sure-
ty drinks;
But let us pick our Good from out
much bad;
That ſo our little World may know
its King.

A little Moor that rode Poſtilion. *Quiry*'s Philoſophy; that when he could not get off his Boots at Night; ſaid, he knew as good a way; to go to ſleep with them on.

Whoever can die eaſily, may live eaſily.

The Purſuit of Wealth, by endleſs Care and Pains, is grounded but upon the Deſire of being ſo much further from Want.

That

That of Power, Place, and Honour, but upon the Proſpect of being ſo much ſafer, from the Reſpect it gives; or the having others in our Power, inſtead of our being in theirs.

To take every thing by the right Hand, rather than the left, or the beſt End.

Life have I worn out, thrice thirty Years, Spencer.
Some in much Joy, many in Fears.
Yet never complain'd of Cold or Heat;
Of Winter Storms or Summer Sweat;
But gently took all that ungently came——

The laſt Pope's way of getting the Keys; *Nil petere, nil recuſare, de nemine conqueri.*

How far the Temper of Mind and Body, may go towards Relief

lief of the worſt Conditions of Fortune. How little, the beſt Accidents, or Conditions of Fortune, towards relieving of Diſtempers of Body or Mind.

The true end of Riches, (next to doing Good) Eaſe and Pleaſure; the common Effect, to encreaſe Care and Trouble.

A Man's Happineſs, all in his own Opinion of himſelf and other Things.

A Fool happier in thinking well of himſelf, than a wiſe Man, in others thinking well of him.

Any Man unhappier, in reproaching himſelf, if guilty; than in others reproaching him, if innocent.

If a reaſonable Man ſatisfie himſelf, it will ſatisfie all others, that are worth the Care of it.

Truth

Truth will be uppermoſt, one time or other, like Cork, tho' kept down in the Water.

To take care of the firſt ill Action; which engages one in a Courſe of them, unleſs owned and repented. It draws on Diſguiſe; that, Lying, and unjuſt Quarrels.

A ſhattered Reputation, never again entire: Honour in a Man to be eſteemed like that of a Woman; once gone, never recovered.

All great and good Things in the World, brought to paſs by Care and Order.

The End of all Wiſdom, Happineſs, : In private, of ones own Life; in Publick Affairs, of the Government.

The difference of Both between one Man and another; only

only whether a Man governs his Paſſions, or his Paſſions Him.

We ought to abſtain from thoſe Pleaſures, which upon Thought, we conclude, are likely to end in more Trouble or Pain, than they begin in Joy or Pleaſure.

Youth naturally moſt inclined to the better Paſſions; Love, Deſire, Ambition, Joy. Age to the worſt; Avarice, Grief, Revenge, Jealouſy, Envy, Suſpicion.

As nothing in this World is unmix'd, ſo, Men ſhould temper theſe Paſſions one with another; according to what by Age or Conſtitution, they are moſt ſubject.

Pride and Sufficiency, in Opinion of ones ſelf, and Scorn, in that of others; the great Bane of Knowledge and Life.

One

One Man's Reaſon better than anothers, as it is more convincing; elſe, every Man's Pretence to right Reaſon, alike.

'Tis hard going round the Pole, to know what the greateſt number of Men agree in.

The wiſeſt Men, eaſieſt to hear Advice, leaſt apt to give it.

Men have different Ends, according to different Tempers, are wiſe, as they chuſe Ends that will ſatisfy, and the means to attain them.

Nothing ſo uncertain as general Reputation; a Man injures me upon Humour, Paſſion, or Intereſt, or ſtanding in his way; hates me becauſe he has injured me; and ſpeaks ill of me becauſe he hates me.

Beſides, no Humour ſo general, to find fault with o-

thers,

thers, as the Way to value themſelves.

A good Man ought to be content, if he have nothing to reproach himſelf.

A Reſtleſneſs in Men's Minds to be ſomething they are not, and have ſomething they have not; the Root of all Immorality.

Coolneſs of Temper and Blood, and conſequently of Deſires, the great Principle of all Virtue.

This equally neceſſary, in moderating good Fortune, and bearing ill.

None turned more to Philoſophy than *Solomon* and *Antoninus*, in the moſt proſperous Fortunes.

The Violences of *Tiberius* made more Stoicks at *Rome*, than all their Schools.

Padre

Padre Paolo at ſeventy Years: *When the Spirits that furniſh Hopes, fail, 'tis time to live no longer.*

The Temper of great Men, ſhould have force of vital Spirits, great Heat, and yet Equality, which are hardly found together.

A Humour, apt to put great Weight upon ſmall Matters, and conſequently, to make much Trouble out of little; is the greateſt Ingredient to Unhappineſs of Life. The contrary, the greateſt to Happineſs.

The beſt Philoſophy, that which is natural to Men, diſpoſed to ſucceed in it, by their natural Tempers, though improved by Education, Learning, and Thought.

Sharpneſs cuts ſlight Things beſt; Solid, nothing cuts thro' but Weight and Strength; the ſame, in the Uſe of Intellectuals.

The two greateſt Miſtakes among Mankind, are, to meaſure Truth by every Man's ſingle Reaſon: And not only to wiſh every body like ones ſelf, but to believe them ſo too, and that they are only diſguiſed in what they differ from us. Both, the Effect of natural Self-love.

Men come to deſpiſe one another, by reckoning they have all the ſame Ends, with him that judges, only proceed fooliſhly towards them; when indeed their Ends are different.

One Man will not for any Reſpect of Fortune, loſe his Liberty ſo much, as to be obliged

to

to ſtep over a Kennel every Morning; And yet, to pleaſe a Miſtreſs, ſave a beloved Child, ſerve his Country or Friend, will ſacrifice all the Eaſe of his Life, nay his Blood and Life too, upon occaſion.

Another will do the ſame for Riches.

One will ſuffer all Injuries without Reſentment, in purſuit of Avarice or Ambition; another will ſacrifice all for Revenge.

Pompey fled among the *Ægyptian* Slaves to ſave his Life, after the Battle of *Pharſalia*, and loſs of Empire, and Liberty of *Rome*. *Cæſar* choſe to die once, rather than live in fear of dying. *Cato*, to die rather, than outlive the Liberties of his Country, or ſubmit to a Conqueror.

Atticus preferred the Quiet of Life, before all Riches and Power; and never entered into Publick Cares.

Yet theſe all Contemporaries, and the four greateſt of *Rome*.

Mr. *H.* to me. If a King were ſo great to have nothing to deſire nor fear, he would live juſt as You do.

Does any thing look more deſireable, than to be able to go juſt ones own Pace and Way; which belongs in the greateſt Degree to a private Life. *Ut mihi vivam quod ſupereſt ævi.*

A Man in Publick Affairs, is like one at Sea; never in his own Diſpoſal, but in that of Winds and Tides.

To be bound for a Port one deſires extreamly, and ſail to it with a fair Gale, is very pleaſant: But

But to live always at Sea, and upon all Adventures, is only for thoſe who cannot live at Land.

Non agimus tumidis velis, Aquilone ſecundo;
Non tamen adverſis ætatem ducimus Auſtris.

When after much working, ones Head is very well ſetled; the beſt is, not to ſet it a working again. The more and longer it has work'd at firſt, perhaps the finer and ſtronger: But every new working does but trouble and weaken it.

The greateſt Pleaſure of Life, is Love: The greateſt Treaſure, is Contentment: The greateſt Poſſeſſion, is Health: The greateſt Eaſe, is Sleep: And the greateſt Medicine, is a true Friend.

Happineſs of Life depends much upon natural Temper, which turns ones Thoughts, either upon Good, in Poſſeſſion and Hopes; or Evil, in preſent Senſe or Fears.

This makes the difference between Melancholy and Sanguin, between Old and Young, greater, than between thoſe placed in any different Degree of Fortune.

The Uſe of Plenty, is the Abuſe of Riches: For unleſs a rich Man will in ſome things live like a poor one, he is not the better for his Riches: His Life will be the worſe, and the ſhorter.

Every Man will be happy; and none by the Conſtitution of Nature, is capable of being ſo. We are capable of few Pleaſures;

ſures ; and Reaſon and Reflection cut off many of thoſe.

If the Sun or Moon eclipſes ; if a Comet appear ; a Man is in Pain : If a great Storm of Thunder or Lightning, or violent Seaſons, or Tempeſts : If any thing touch his Life or his Fortune ; any Paſſion at Heart ; or if he fears for his Soul ; he is an unhappy Man.

Pride, the Ground of moſt Paſſions, and moſt Frenzyes.

The Deſign of diſtinguiſhing ones ſelf in ſome kind, general to all Men ; and from which, moſt Troubles ariſe.

Man is a thinking Thing, whether he will or no : All he can do, is to turn his Thoughts the beſt way.

Since in ſome Degree, we muſt always either hope or fear, we

ſhould turn our Thoughts upon ſome Deſign or Courſe of Life, that will entertain them with ſome kind of Hopes. *Lentè in voto.* If that cannot be, the next is, to ſeek Diverſion from Thought, by Buſineſs, Sports, or Labour.

After all, Life is but a Trifle, that ſhould be plaid with till we loſe it; and then it is not worth regretting.

If Men are ſo happy from Nature or Fortune, as to have nothing elſe to complain of, they trouble themſelves with the Thoughts, that they muſt, or may Die.

They take no Pleaſure in the Feaſt, becauſe it muſt end.

There is but one general undiſputed Truth yet agreed on; That whatever lives muſt Die.

Dying

Dying is a Piece of our Nature, as well as living; therefore if not content with one, we cannot be perfectly ſo with the other.

Since Death is unavoidable, nothing ſo impertinent as to trouble our ſelves about it: But Pain is not of ſo abſolute neceſſity, therefore 'tis pardonable, to endeavour the avoiding it.

The *Stoicks* Opinion of Pain not being an Evil, a Mockery unnatural, and a Strain of the higheſt Diſguiſe and Affectation.

Whether Conditions of Life and Fortune are not in all much alike; at leaſt ſo, in one great part of our Lives: For Sleep levels the Poor and the Rich, the Honoured and diſ-

graced

graced, the Prince and the Peaſant.

Non domus aut fundi, non æris, &c.

Theſe may entertain or heighten good Humour where it is; not raiſe it where it is not: Otherwiſe, 'tis like Muſick in Mourning.

The Plant may be improved by Seaſons and Pains, but the Root muſt be in the Ground.

The Intemperate give themſelves no leave to feel Hunger, Thirſt, want of Sleep, or any other ſtrong and natural Deſires, without which, the Pleaſures of Eating, Drinking, Sleeping, and the reſt are all but weak and faint.

Reſtleſneſs of Mind is the great Cauſe of Intemperance, ſeeking Pleaſures when Nature does

does not ask, nor Appetite prepare them.

No Poſſeſſions good, but by the good Uſe we make of them; without which, Wealth, Power, Friends, Servants, do but help to make our Lives more unhappy.

HEADS,

HEADS,

Designed for an

ESSAY

ON

Converſation.

HEADS,

Designed for an

ESSAY

ON

Conversation.

Of Converſation.

MEN naturally or generally ſeek it with others, and avoid it with themſelves.

Both are neceſſary, one gives the Stock, the other improves it: One without t'other, unrefined.

Ability is drawn out into Uſe, by Occaſions and Accidents.

Paulum ſepultæ diſtat inertiæ
Celata Virtus.

Sometimes in one Age, Great Men are without Great Occaſions; in another, Great Occaſions with-

without Great Men; and in both, one loſt, for want of the other.

No Man willingly lives without ſome Converſation: Delicacy and Diſtinction, makes Men called Solitary.

Thoſe that do upon Vows or Choice, in danger of ſome degrees of Frenzy; the Mind like the Stomach, when empty, preying upon it ſelf.

Scipio, of all Active and Great Men, the moſt Contemplative, yet open to *Lælius* and other private Friends.

Women and Children, ſome ſort of Fools, and Madmen, the greateſt Talkers.

Men talk without thinking, and think without talking.

Order, the Effect of Thought, and Cauſe of all good Productions.

Silence

Silence in Company, (if not Dulneſs or Modeſty) is Obſervation or Diſcretion.

To play or wreſtle well, ſhould be uſed with thoſe that do it better than you.

A Man among Children, long a Child: A Child among Men, ſoon a Man.

Nothing keeps a Man from being rich, like thinking he has enough: Nothing from Knowledge and Wiſdom, like thinking he has both.

Nothing ſo unreaſonable or inſufferable in common Converſation, as Sufficiency.

Meaſuring all Reaſon by our own, the commoneſt and greateſt Weakneſs; is an Encroachment upon the common Right of Mankind.

Neither general Rules, nor general Practice, to be found further than Notion.

Taſt in Converſation, from Love or Friendſhip, Eſteem or Intereſt, Pleaſantneſs or Amuſement: The two firſt engage the firſt Part of our Lives; the two ſecond, the middle; and the laſt the latter end.

Something like Home that is not Home, like Alone that is not Alone, to be wiſhed, and only found in a Friend, or in his Houſe.

Men that do not think of the preſent, will be thinking of the paſt or future; therefore Buſineſs or Converſation is neceſſary to fix their Thoughts on the preſent.

In the reſt, ſeldom Satisfaction, often Diſcontent and Trouble, unleſs to very ſanguin Humours.

The

The ſame in general Speculations: witneſs *Solomon* and *Antoninus*; for whoſe Thoughts are not loſt in the Immenſity of Matter, the Infinity of Forms, the Variety of Productions, and continual Viciſſitude, or Change of one to the other.

In Converſation, Humour is more than Wit, Eaſineſs more than Knowledge; few deſire to learn, or think they need it, all deſire to be pleaſed, or if not, to be eaſy.

A Fool may ſay many wiſe things, a wiſe Man no fooliſh ones: Good Senſe runs throughout.

Mr. *Grantam*'s Fool's Reply to a great Man, that asked whoſe Fool he was? I am Mr. *Grantam*'s Fool: Pray whoſe Fool are You?

Sudden Replies eſteemed the beſt and pleaſanteſt Veins of

Wit, not always ſo, of good Senſe.

Of all Paſſions, none ſo ſoon and ſo often turns the Brain, as Pride.

A little Vein of Folly or Whim, pleaſant in Converſation; becauſe it gives a Liberty of ſaying things, that diſcreet Men, tho' they will not ſay, are willing to hear.

The firſt Ingredient in Converſation is Truth, the next good Senſe, the third good Humour, and the fourth Wit.

This laſt was formerly left to Fools and Buffoons, kept in all great Families.

Henry the Fourth of *France*, and K. *James* the firſt of *England*, firſt gave repute to that ſort of Wit; encreaſed by K. *Charles* the ſecond.

In K. *Charles* the firſt's time, all Wit, Love, and Honour, heightned by the Wits of that time into Romance.

Lord *Goreing* took the Contrepied, and turned all into Ridicule.

He was followed by the Duke of *Buckingham*, and that Vein favoured by King *Charles* the Second, brought it in Vogue.

Truth is allowed the moſt eſteemable Quality: The Lye is the greateſt Reproach.

Therefore allowed formerly a juſt Occaſion of Combat by Law, and ſince that time by Honour, in private Duels.

Good Breeding a neceſſary Quality in Converſation, to accompliſh all the reſt, as Grace in Motion and Dancing.

It is harder in that, to dance a Corrant well than a Jig: ſo in

Converſation, Even, Eaſy, and Agreeable, more than Points of Wit; which unleſs very naturally they fall in of themſelves, and not too often, are diſliked in good Company: Becauſe they pretend to more than the reſt, and turn Converſation from good Senſe to Wit, from Pleaſant to Ridicule, which are the meaner Parts.

To make others Wit appear more than ones own, a good Rule in Converſation: A neceſſary one, to let others take Notice of your Wit, and never do it your ſelf.

Flattery like Poyſon, requires of all others the fineſt Infuſion.

Of all Things the moſt nauſeous, the moſt ſhocking, and hardeſt to bear.

K. *James* the firſt uſed to ſay, Nay, by my Soul, that's too hard.

Pride

Pride and Roughneſs may turn ones Humour, but Flattery turns ones Stomach.

Both Extreams to be avoided: If we muſt lean one way, better to Bluntneſs and Coldneſs, which is moſt Natural, than to Flattery, which is Artificial.

This is learn'd in the Slavery of Courts, or ill Fortune; the other in the Freedom of the Country, and a Fortune one is content with.

Nothing ſo nauſeous as undiſtinguiſh'd Civility; 'tis like a Whore, or an Hoſteſs, who looks kindly upon every Body that comes in.

It is fit only for ſuch Perſons of Quality as have no other way to draw Company, and draws only ſuch as are not welcome any where elſe.

Court Converſation, without Love or Buſineſs, of all the other, the moſt taſtleſs.

A Court, properly a Fair, the end of it Trade and Gain: For none would come to be juſtled in a Crowd, that is eaſie at home, nor go to ſervice, that thinks he has enough to live well of himſelf.

Thoſe that come to either for Entertainment, are the Dupes of the Traders, or at leaſt, the Raillery.

All the Skill of a Court is to follow the Princes preſent Humour, talk the preſent Language, ſerve the preſent Turn, and make uſe of the preſent Intereſt of ones Friends.

Bluntneſs and Plainneſs in a Court, the moſt refined Breeding.

Like ſomething in a Dreſs that looks neglected, and yet is very exact.

When

When I conſider, how many noble and eſteemable Men, how many lovely and agreeable Women, I have outlived among my Acquaintance and Friends, methinks it looks impertinent to be ſtill alive.

Changes in Veins of Wit, like thoſe of Habits, or other Modes.

Upon K. *Charles* the Second's Return, none more out of Faſhion among the New Courtiers, than the old Earl of *Norwich*, that was eſteemed the greateſt Wit in his Father's time, among the old.

Our Thoughts are expreſs'd by Speech, our Paſſions and Motions as well without it.

Telling our Griefs leſſens them, and doubles our Joys.

To hate Company unnatural, or to be always ſilent in it.

Socia-

Sociable, a Quality aſcribed to Mankind.

Yet Hatred, or Diſtaſt, brought *Timon* to live alone, and the Shipwrack'd Men in an Iſland of the *Indies*.

'Tis very dfferent to live in little Company, or in none.

Proper for Age to retire, as for Youth to produce it ſelf in the World.

One ſhews Merit, or the Hopes they may one Day have it: The other has none, they never can.

Proper for one to ſhew Excellencies in any kind; for the other to hide their Defaults.

'Tis not to live, to be hid all ones Life; but if one has been abroad all Day, one may be allowed to go home upon any great Change of Weather or Company. No-

Nothing ſo uſeful as well choſen Converſation, or ſo pernicious as ill.

There may be too much, as well as too little.

Solitude damps Thought and Wit; too much Company diſſipates and hinders it from fixing.

In Retreat a Man feels more how Life paſſes; if he likes it, is the happier; if he diſlikes it, the more miſerable, and ought to change for Company, Buſineſs, or Entertainments, which keep a Man from his own Thoughts and Reflections.

Study gives Strengh to the Mind, Converſation, Grace: The firſt apt to give Stiffneſs, the other, Suppleneſs: One gives Subſtance and Form to the Statue, t'other poliſhes it.

The great Happineſs is to have a Friend to obſerve and tell one of ones Faults, whom one has Reaſon to eſteem, and is apt to believe.

The great Miſcarriages of Life, come from the want of a good Pilot, or from a Sufficiency to follow ones own Courſe or Humour.

Sometimes out of Pride to contradict others, or ſhew one needs no Inſtruction.

Do nothing to loſe common Reputation, which is the beſt Poſſeſſion of Life, eſpecially that of Honour and Truth.

Roughneſs or Authority in giving Counſel, Eaſineſs to receive all, or Obſtinacy to receive none, equally to be avoided.

Too much Delicacy in one, or the other, of ill Effect.

Mark

Mark what makes other Men eſteemed, and imitate; what diſeſteemed, and avoid it.

Many very learned and able, without being agreeable; more the contrary.

Company to be avoided, that are good for nothing; to be ſought and frequented, that excel in ſome Quality or other.

Of all Excellencies that make Converſation, good Senſe and good Nature the moſt neceſſary, Humour the pleaſanteſt.

To ſubmit blindly to none, to preſerve the Liberty of ones own Reaſon, to diſpute for Inſtruction, not Victory, and yield to Reaſon as ſoon as it appears to us, from whence ſoever it comes.

This is to be found in all Conditions and Degrees of Men, in

a Farmer or Miller ſometimes, as well as a Lawyer or Divine, among the Learned and the Great; tho' their Reputation or Manner, often impoſes on us.

The beſt Rules to form a young Man, to talk little, to hear much, to reflect alone upon what has paſt in Company, to diſtruſt ones own Opinions, and value others that deſerve it.

The Chief Ingredients into the Compoſition of thoſe Qualities that gain Eſteem and Praiſe, are good Nature, Truth, good Senſe, and good Breeding.

Good Nature is ſeen in a Diſpoſition to ſay and do, what one thinks will pleaſe or profit others.

Good Breeding in doing nothing, one thinks will either hurt or diſpleaſe them.

Good

Good Nature and good Senſe come from our Births or Tempers; good Breeding and Truth, chiefly by Education and Converſe with Men. Yet Truth ſeems much in ones Blood, and is gained too, by good Senſe and Reflection; that nothing is a greater Poſſeſſion, nor of more Advantage to thoſe that have it, as well as thoſe that deal with it.

Offenſive and undiſtinguiſh'd Raillery comes from ill Nature, and deſire of Harm to others, tho' without Good to ones ſelf.

Or Vanity and a Deſire of valuing our ſelves, by ſhowing others Faults and Follies, and the Compariſon with our ſelves, as free from them.

This Vein in the World was originally Railing, but becauſe that would not paſs without Re-

turn of Blows, Men of more Wit than Courage, brought in this Refinement, more dangerous to others, and leſs to themſelves.

Charles Brandon's Motto at a Turnament, upon his Marriage with the Queen; the Trappings of his Horſe being half Cloth of Gold, and the other half Frize.

Cloth of Gold do not deſpiſe,
Tho' thou art match'd with
Cloth of Frize:
Cloth of Frize be not too bold,
Tho' thou art match'd with Cloth
of Gold.

VIRGIL'S LAST ECLOGUE.

ONE Labour more, O *Arethuſa* yield
Before I leave the Shepherds and the Field:
Some Verſes to my *Gallus* e'er we part,
Such as may one day break *Lycoris* Heart
As She did his. Who can refuſe a Song,
To one that lov'd ſo well, and dy'd ſo young!
So maiſt thou, thy belov'd *Alphéus* pleaſe,
When thou creep'ſt under the *Sicanian* Seas.

Begin and ſing *Gallus* unhappy Fires,
Whilſt yonder Goat, to yonder Branch aſpires
Out of his reach. We ſing not to the deaf;
An Anſwer comes from every trembling Leaf.
What Woods, what Foreſts had intic'd your ſtay,
Ye *Nayades*, why came ye not away
When *Gallus* dy'd, by an unworthy flame,
Parnaſſus knew, and lov'd too well his Name,
To ſtop your courſe; nor could your haſty flight
Be ſtaid by *Pindus*, which was his Delight.
Him the freſh Lawrels, Him the lowly Heath,
Bewail'd with dewy Tears; his parting Breath,
Made lofty *Mænelus* hang his piny Head;
Lycæan Marbles wept, when he was dead.
Under a lonely Tree, he lay and pin'd,
His Flock about him, feeding on the Wind,
As he on Love; ſuch kind and gentle Sheep,
The fair *Adonis* would be proud to keep.

There

There came the Shepherds, there the weary Hinds,
Thither *Menalcas*, parch'd with Froſt and (Winds;
All ask'd him whence, for whom, this fatal Love,
Apollo came, his Arts and Herbs to prove.
Why *Gallus*? Why ſo fond? He ſays; thy Flame,
Thy Care, *Lycoris*, is another's Game;
For him ſhe ſighs and raves, him ſhe purſues,
Through mid Days Heats, and through the Morning Dews;
Over the ſnowy Cliffs, and frozen Streams,
Through noiſy Camps. Up *Gallus*, leave thy Dreams.
She has left thee. Still lay the drooping Swain,
Hanging his mourning Head; *Phœbus* in vain
Offers his Herbs, employs his Counſel here;
'Tis all refus'd, or anſwer'd with a Tear.

What ſhakes the Branches! what makes all the Trees,
Begin to bow their Heads, the Goats their Knees!
Oh! 'tis *Sylvanus*, with his moſſy Beard
And leafy Crown, attended by a Herd,
Of Wood-born Satyrs; ſee! he ſhakes his Spear,
A green young Oak, the talleſt of the Year.
Pan the *Arcadian* God forſook the Plains,
Mov'd with the Story of his *Gallus* Pains.
We ſaw him come, with Oaten-pipe in hand,
Painted with Berries-juice; we ſaw him ſtand,
And gaze upon his Shepherds bathing Eyes;
And what, no end, no end of Grief he cries!
Love, little minds all thy conſuming Care,
Or reſtleſs Thoughts, they are his daily Fare.
Nor cruel Love with Tears, nor Graſs with Show'rs,
Nor Goats with tender Sprouts, nor Bees with (Flow'rs,

Are

Are ever ſatisfi'd. So ſaid the God,
And toucht the Shepherd with his hazle Rod:
He, ſorrow-ſlain, ſeem'd to revive, and ſaid,
But yet *Arcadians*, is my Grief allay'd,
To think, that in theſe Woods, and Hills, and Plains,
When I am ſilent in the Grave, your Swains
Shall ſing my Loves, *Arcadian* Swains inſpir'd
By *Phœbus*; Oh! how gently ſhall theſe tir'd
And fanting Limbs, repoſe in endleſs Sleep,
Whilſt your ſweet Notes, my Love immortal keep!
Would it had pleas'd the Gods, I had been born
Juſt one of you, and taught to wind a Horn,
Or weild a Hook, or prune a branching Vine,
And known no other Love, but *Phillis*, thine;
Or thine, *Amintas*; What though both are brown,
So are the Nuts and Berries on the Down;

Amongſt the Vines, the Willows, and the Springs,
Phillis makes Garlands, and *Amintas* ſings.
No cruel Abſence calls my Love away
Farther than bleating Sheep, can go aſtray.
Here, my *Lycoris*, here are ſhady Groves,
Here Fountains cool, and Meadows ſoft, our Loves
And Lives, may here together, wear and end:
O the true Joys of ſuch a Fate and Friend!
I now am hurried by ſevere Commands,
To Eaſtern Regions, and among the Bands
Of armed Troops; there, by my Foes purſu'd,
Here, by my Friends; but ſtill by Love ſubdu'd.
Thou far from home, and me, art wandring o'er.
The *Alpine* Snows, the fartheſt Weſtern Shore,
The frozen *Rhine*. When are we like to meet?
Ah gently, gently, leſt thy tender Feet,

be

Be cut with Ice. Cover thy lovely Arms;
The Northern Cold relents not at their
Charms:
Away I'll go, into ſome ſhady Bow'rs,
And ſing the Songs, I made in happy Hours;
And charm my Woes. How can I better chuſe,
Than among wildeſt Woods, my ſelf to loſe,
And carve our Loves upon the tender Trees,
There they will thrive? See, how my Love
agrees
(together,
With the young Plants: Look how they grow
In ſpight of Abſence, and in ſpight of Weather.
Mean time, I'll climb that Rock, and ramble
o'er
Yon woody Hill; I'll chaſe the grizly Boar,
I'll find *Diana*'s, and her Nymphs Reſort;
No Froſts, no Storms, ſhall ſlack my eager
Sport.

Methinks I'm wandring all about the Rocks,
And hollow ſounding Woods: Look how my
Locks,
Are torn with Boughs and Thorns! My Shafts
are gone,
My Legs are tir'd, and all my Sport is done,
Alas! this is no Cure for my Diſeaſe;
Nor can our Toils that cruel God appeaſe.
Now neither Nymphs, nor Songs, can pleaſe
me more,
Nor hollow Woods, nor yet the chaſed Boar:
No Sport, no Labour can divert my Grief:
Without *Lycoris*, there is no Relief.
Though I ſhould drink up *Heber*'s Icy Streams,
Or *Scythian* Snows, yet ſtill her fiery Beams,
Would ſcorch me up. Whatever we can prove,
Love conquers all, and we muſt yield to Love.

HORACE.

Lib. 4th, ODE VII.

THE Snows are melted all away,
The Fields grow flow'ry, green and gay,
The Trees put out their tender Leaves,
And all the Streams that went aſtray,
The Brook again into her Bed receives.

See! the whole Earth has made a Change,
The Nymphs and Graces naked range
About the Fields, who ſhrunk before
Into their Caves. The empty Grange,
Prepares its room, for a new Summer's Store.

Leſt

Leſt thou ſhouldſt hope immortal things,
The changing Year Inſtruction brings,
The fleeting Hour, that ſteals away
The Beggars time, and Life of Kings,
But ne'er returns them, as it does the Day.

The Cold grows ſoft with weſtern Gales,
The *Summer* over *Spring* prevails,
But yields to *Autumn*'s fruitful Rain,
As this to *Winter*-Storms and Hails,
Each Loſs the haſting Moons repairs again.

But we, when once our Race is done,
With *Tullus* and *Anchiſes* Son,
(Though rich like one, like t'other good)
To Duſt and Shades, without a Sun
Deſcend, and ſink in deep Oblivions Flood.

Who

Who knows, if the kind Gods will give,
Another day to men that live
In hope of many diſtant Years,
Or if one Night more, ſhall retrieve,
The Joys thou loſeſt, by thy idle Fears?

The pleaſant Hours thou ſpend'ſt in Health,
The uſe thou mak'ſt of Youth and Wealth,
As what thou giv'ſt among thy Friends
Eſcapes thy Heirs, ſo thoſe the ſtealth
Of time and Death, where good and Evil ends.

For when that comes, nor Birth, nor Fame,
Nor Piety, nor Honeſt Name,
Can e'er reſtore thee. *Theſeus* bold,
Nor chaſt *Hippolitus* could tame
Devouring Fate, that ſpares nor young nor old.

HORACE.

HORACE.

Lib. 1*ſt*. *ODE* XIII.

WHEN thou commend'ſt the lovely Eyes
Of *Telephus*, that for thee dies;
His Arms of VVax, his Neck, or Hair,
Oh! how my Heart begins to beat,
My Spleen is ſwell'd with Gall and Heat,
And all my Hopes are turn'd into Deſpair.

Then both my Mind and Colour change,
My jealous Thoughts about me range,

In

In twenty Shapes ; my Eyes begin,
Like VVinter-ſprings, apace to fill ;
The ſtealing Drops, as from a Still,
Fall down, and tell, what Fires I feel within.

VVhen his Reproaches make thee cry,
And thy freſh Cheeks with Paleneſs die,
I burn, to think, you will be Friends ;
VVhen his rough Hand thy Boſom ſtrips,
Or his fierce Kiſſes tear thy Lips,
I die, to ſee how all ſuch Quarrel ends.

Ah ! never hope, a Youth to hold,
So haughty, and in Love ſo bold,
VVhat can him tame, in Anger keep ?
VVhom all his Fondneſs can't aſſwage,
VVho even Kiſſes turns to Rage,
VVhich *Venus* does in her own *Nectar* ſteep.

Thrice

Thrice happy they, whoſe gentle Hearts,
Till Death it ſelf their Union parts,
An undiſturbed Kindneſs holds,
VVithout Complaints or jealous Fears,
VVithout Reproach or ſpited Tears,
VVhich damps the kindeſt Heats with ſullen
Colds.

UPON

UPON THE

Approach of the SHORE AT HARWICH,

In *January*, 1668.

Begun under the MAST.

WElcome the faireſt and the happieſt Earth,
Seat of my Hopes and Pleaſures, as my Birth:
Mother of well-born Souls, and fearleſs Hearts,
In Arms renown'd, and flouriſhing in Arts.
The Iſland of good Nature, and good Cheer,
That elſewhere only paſs, inhabit here.

Re-

Region of Valour and of Beauty too;
Which ſhews, the brave are only fit to woo.
No Child thou haſt, ever approach'd thy ſhore,
That lov'd thee better, or eſteem'd thee more,
Beaten with Journeys, both of Land and Seas,
Weary'd with Care, the buſy Man's Diſeaſe;
Pinch'd with the Froſt, and parched with the Wind;
Giddy with rowling, and with faſting pin'd;
Spighted and vex'd, that Winds, and Tides, and Sands,
Should all conſpire, to croſs ſuch great Commands,
As haſt me home, with an Account, that brings
The Doom of Kingdoms to the beſt of Kings.
Yet I reſpire at thy reviving ſight,
Welcome as Health, and chearful as the Light;
How I forget my Anguiſh and my Toils,
Charm'd at th'approach of thy delightful Soils,

How

How like a Mother, thou hold'ſt out thy Arms
To ſave thy Children, from purſuing Harms;
And open'ſt thy kind Boſom, where they find,
Safety from Waves, and ſhelter from the Wind:
Thy Cliffs ſo ſtately, and ſo green thy Hills,
This with Reſpect, with Hope the other fills
All that approach thee, who believe they find
A Spring for Winter, that they left behind.
Thy ſweet Incloſures, and thy ſcatter'd Farms,
Shew thy ſecureneſs from thy Neighbours harms;
Their Sheep in houſes, and their Men in towns,
Sleep only ſafe, thine rove about the downs,
And Hills, and Groves, and Plains, and know no fear
Of Foes, or Wolves, or Cold, throughout the year.
Their vaſt and frightful woods ſeem only made
To cover cruel deeds, and give a ſhade

To ſavage Beaſts, who on the weaker prey,
Or human Savages more wild than they.
Thy pleaſant Thickets and thy ſhady Groves,
Only relieve the Heats, and cover Loves,
Sheltring no other Thefts or Cruelties,
But thoſe of killing or beguiling Eyes.
Their famiſh'd Hinds by cruel Lords enſlav'd,
Ruin'd by Taxes, and by Soldiers brav'd,
Know no more eaſe than juſt what ſleep can give;
Have no more Heart and Courage but to live:
Thy brawny Clowns, and ſturdy Seamen fed
With manly Food, that their own fields have bred,
Safe in their Laws, and eaſie in their Rent,
Bleſt in their King, and in their State content;
When they are call'd away from Herd or Plough
To Arms, will make all foreign Forces bow,
And ſhew how much a lawful Monarch ſaves,
When twenty Subjects beat an hundred Slaves.

For-

Fortunate Iſland! if thou didſt but know, (owe!
How much thou doſt to Heav'n and Nature
And if thy humour were as good, as great
Thy Forces, and as bleſt, thy ſoil and ſeat; (run,
But then with numbers, thou would'ſt be o'er-
Strangers to breath thy Air, their own would
ſhun;
And of thy Children, none abroad would roam,
But for the pleaſure of returning home.
Come and embrace us in thy ſaving Armes,
Command the waves to ceaſe their rough alarms,
And guard us to thy Port, that we may ſee,
Thou art indeed the Empreſs of the Sea.
So may thy Ships about the Ocean courſe,
And ſtill increaſe in number and in force.
So may no Storms ever infeſt thy Shores,
But all the Winds that blow, encreaſe thy Stores.

May never more contagious Air ariſe,
To cloſe ſo many of thy Children's Eyes;
But all about thee Health and Plenty vye,
Which ſhall ſeem kindeſt to thee, Earth or Sky.
May no more Fires be ſeen among thy Towns,
But charitable Beacons on thy Downs,
Or elſe victorious Bonfires in thy Streets,
Kindled by Winds, that blow from off thy Fleets.
Maiſt thou feel no more fits of factious Rage,
But all Diſtempers may thy *Charles* aſſwage,
With ſuch a well tun'd Concord of his State,
As none but ill, and hated Men, may hate.
And maiſt thou from him endleſs Monarchs ſee,
Whom thou maiſt honour, who may honour thee.
May they be *wiſe* and *good*: Thy happy ſeat,
And ſtores, will never fail to make them *Great*.

HORACE.

Lib. 3d. ODE XXIX.

I

MOecena's Off-ſpring of *Tyrrhenian* Kings,
And worthy of the greateſt Empires ſway,
Unbend thy working Mind a while, and play
With ſofter Thoughts, and loſer Strings,
Hard Iron ever wearing, will decay.

2

A Piece untouch'd of old and noble Wine,
Attends thee here; ſoft Eſſence for thy Hair,
Of purple Violets made, or Lillies fair,
The Roſes hang their Heads and pine,
And till you come, in vain perfume the Air.

3

Be not inveigled by the gloomy ſhades
Of *Tyber*, nor cool *Aniens* chryſtal ſtreams,
The Sun is yet but young, his gentle beams
Revive, and ſcorch not up the blades.
The Spring like Virtue, dwells between extreams.

4

Leave fulſom Plenty for a while, and come,
From ſtately Palaces, that towre ſo high,
And ſpread ſo far; the duſt and buſineſs fly,
The ſmoak and noiſe of mighty *Rome*,
And cares, that on embroider'd Carpets lye.

5

It is viciſſitude, that pleaſure yields
To Men, with greateſt wealth and honours bleſt,
And ſometimes, homely fare, but cleanly dreſt.
In country Farms, or pleaſant Fields,
Clears up a clowdy brow, and thoughtful breaſt

6

Now the cold Winds have blown themſelves away,
The Froſts are melted into pearly dews;
The chirping Birds each morning tell the news,
Of chearful Spring, and welcome day.
The tender Lambs follow the bleating Ewes.

7

The vernal Bloom adorns the fruitful Trees
With various dreſs; the ſoft and gentle rains,
Begin with Flowers to enamel all the Plains.
The Turtle with her Mate agrees:
And wanton Nymphs with their enamoured Swains.

8

Thou art contriving in thy mind, what State,
And form, becomes that mighty City beſt :
Thy buſie head can take no gentle reſt,
For thinking on th'events and Fate,
Of factious Rage; which has her long oppreſt.

9

Thy Cares extend to the remoteſt Shores,
Of her vaſt Empire, how the *Perſian* Arms;
Whether the *Bactrians* join their Troops; what charms
From the *Cantabrians* and the *Moors*,
May come, or the tumultuous *German* ſwarms.

10

But the wiſe Powers above, that all things know,
In ſable night have hid the events, and train
Of future things; and with a juſt diſdain,
Laugh, when poor mortals here below,
Fear without Cauſe, and break their ſleeps in vain.

Think

11

Think how the preſent thou maiſt beſt compoſe,
With equal mind, and without endleſs Cares,
For the unequal Courſe of State Affairs,
Like to the Ocean, ebbs and flows,
Or rather like our neighbouring *Tiber* fares.

12

Now ſmooth and gentle thro' her channel creeps
With ſoft and eaſy murmurs purling down;
Now ſwells and rages, threatning all to drown
Away both Corn and Cattle ſweeps,
And fills with noiſe and horror, Fields and Town.

13

After a while grown calm, retreats again
Into her ſandy Bed, and ſoftly glides;
So *Jove* ſometimes, in fiery Chariot rides
With cracks of Thunder, ſtorms of Rain,
Then grows ſerene, and all our Fears derides.

He

14

He only lives content, and his own Man,
Or rather Maſter ; who each night can ſay,
'Tis well, thanks to the Gods, I've liv'd to day.
This is my own, this never can,
Like other Goods be forc't or ſtoln rway.

15

And for too morrow, let me weep or laugh,
Let the Sun ſhine, or Storms or Tempeſts ring,
Yet 'tis not in the power of Fates, a thing,
Should ne'er have been, or not be ſafe,
Which flying time has cover'd with her wing.

16

Capricious *Fortune*, plays a ſcornful game
With human things ; uncertain as the Wind :
Sometimes to thee, ſometimes to me is kind.
Throws about Honours, Wealth, and Fame,
At random, heedleſs, humerous, and blind.

He's

17

He's wiſe, who when ſhe ſmiles, the good enjoys,
And unallay'd with Fears of future ill;
But if ſhe frowns, e'en let her have her will.
I can with eaſe reſign the toyes,
And lie wrapt up in my own Virtue ſtill.

18

I'le make my Court to honeſt Poverty,
An eaſy Wife, although without a dowre,
What Nature asks, will yet be in my power;
For without Pride or Luxury,
How little ſerves to paſs the fleeting hour?

19

'Tis not for me, when Winds and Billows riſe,
And crack the Maſt, and mock the Seamens cares,
To fall to poor and Mercenary Prayers:
For fear, the *Tyrian* Merchandiſe,
Should all be loſt, and not enrich my Heirs.

I'll

20

I'll rather leap into the little Boat,
Which without flutt'ring Sails ſhall waft me o'er
The ſwelling Waves; and then I'le think no more
Of Ship, or Fraight; but change my note,
And thank the Gods, that I am ſafe a-ſhore.

HORACE.

HORACE.

Non domus & fundus, non æris acervus & auri.

NOR Houſe, nor Lands, nor Heaps of
Plate, or Gold,
Can cure a Feaver's heat, or Ague's cold;
Much leſs a Mind, with Grief or Care oppreſt:
No Mans Poſſeſſions e'er can make him bleſt,
That is not well himſelf, and ſound at Heart;
Nature will ever be too ſtrong for Art.
VVhoever feeds vain Hopes, or fond Deſires,
Diſtracting Fears, wild Love, or jealous Fires;
Is pleas'd with all his Fortunes, like ſore Eyes
VVith curious Pictures; gouty Legs and Thighs

VVith

VVith dancing; or half dead and aking Ears
VVith Muſick, while the Noiſe he hardly hears.
For if the Cask remains unſound or ſow'r,
Be the VVine ne'er ſo rich, or ſweet, you pour.
'Twill take the Veſſel's Taſt, and loſe its own;
And all you fill, were better let alone.

TIBUL-

TIBULLUS.

Lib. 4. El. II.

TO worſhip thee, O mighty *Mars*, upon
Thy ſacred Calends, is *Sulpitia* gone:
If thou art wiſe, leave the Celeſtial Sphere,
And for a while, come down to ſee her here;
Venus will pardon; but take heed her Charms
Make thee not, gazing, ſoon let fall thy Arms:
VVhen Love would ſet the Gods on Fire, he flies
To light his Torches at her ſparkling Eyes.
VVhate'er *Sulpitia* does, where e'er ſhe goes,
The Graces all her Motions ſtill compoſe:
How her Hair charms us, when it looſely falls,
Comb'd back and ty'd, our Veneration calls;

If ſhe comes out in Scarlet, how ſhe turns
Us all to Aſhes, though in white, ſhe burns.
Vertumnus ſo, a thouſand Dreſſes wears,
So in a thouſand, ever Grace appears:-
Of all the Virgins, ſhe deſerves alone,
In *Tyrian* Purple to adorn a Throne;
She, to poſſeſs, and reap the ſpicy Fields,
Gather the Gums, that rich *Arabia* yields;
She, all the Orient Pearls, that grow in Shells
Along the Shores, where the tann'd *Indian* dwells.
For her, the Muſes tune their charming Lays,
For Her, upon his Harp, *Apollo* plays;
May ſhe this Feaſt for many Years adore,
None can become, deſerve an Altar more.

FINIS.